





## Sparks and Splinters

### MEN'S CONFERENCE GREATEST LAYMEN'S OPPORTUNITY OF YEAR!

And the kidnapping and robberies go merrily on! These were charged up to prohibition a few years ago. The devil is the father of lies and of liars.

We are glad to give, even though a little late, the New Year's address of Dr. Geo. W. Truett, President of the Baptist World Alliance. The delay is because of its failing to reach us at the proper time.

Miss Fannie Traylor, Secretary of the Mississippi W. M. U., is this week attending a meeting of all the Southern W. M. U. secretaries, held in Birmingham. They are preparing for more work.

Rev. Luther B. Wages of Parish, Ala., succeeds R. J. Shelton as pastor of East End Church, Columbus. Brother Wages is a Mississippian coming back home. Glad to welcome him.

Rev. J. B. Flowers, son of Rev. Madison Flowers, has been called to the church at Moorhead, succeeding W. L. Cooper. Like his father brother Flowers is an alumnus of Mississippi College and the Ft. Worth Seminary. The Moorhead brethren will find him a good preacher and leader.

Along about this time of college examinations the jokes are coming out about the funny answers freshmen and some others are making to questions. The Biblical Recorder counters with one of a college professor who wanted to know if it was true that in the Bible there is a story of a young fellow who worked seven years for a wife and then got the wrong girl.

Durant: We had two overflow crowds yesterday, with two additions. Our Sunday school attendance was up some thirty per cent. Our offerings up some forty per cent the last month. The church has voted to support the Cooperative Program one hundred per cent, with check each month going direct to Dr. Gunter. We have fourteen members of the Hundred Thousand Club and hope to have twenty-five for this year.—W. R. Haynie, Pastor.

Dr. David M. Gardner, pastor First Baptist Church, St. Petersburg, has planned a heavy program for the winter. Dr. L. R. Scarborough will preach there from January 20 to 28. Dr. J. O. Williams of the Sunday School Board will begin a meeting February 17. Dr. J. B. Lawrence, Executive Secretary of the Home Mission Board, will assist in a meeting beginning March 10 with one or two other engagements pending.—Ex.

A recent dispatch from Washington says the House Appropriation Committee now says they "misjudged the effect prohibition repeal would have on smuggling." So they appropriated \$14,000,000 more this year than last for the coast guard to suppress smuggling. They say that because of smuggling the country loses annually from fifty to sixty million dollars in revenue. And that's some bootlegging for a wide-open country. Also additional appropriations were made to the bureau of internal revenue for collecting liquor taxes.

In Lebanon Association, covering two or three counties in the southern part of the state, there are 29 churches, only ten of which were constituted in the last century, the rest being comparatively new. These churches have a membership of 8,320, of which about half are in Hattiesburg and the suburb of Petal. There were 296 baptized last year, 71 in First Church, Hattiesburg. Families taking the Record were 136, but this has improved. All churches except one have Sunday schools. Nine churches do not have B. T. U.'s. Nine churches do not have W. M. U.'s. Total given to local causes \$14,010.83, and \$8,015.14 given to missions. Ten churches did not give to Cooperative Program. All but six gave to some mission object.

### EVERY PASTOR BRING SOME LAYMEN TO JACKSON FEB. 5th!

Baptists in all lands increased over a quarter of a million last year.

First Church, Shreveport, has invited the Louisiana Convention to meet with them in November.

Highland Church, Shreveport, suffered \$5,000 damage by a gas explosion in the basement of the building Jan. 15.

Dr. T. W. Tippet, for nine years pastor at Athens, Ga., has been elected Sunday School Secretary for Georgia Baptists, succeeding Mr. Geo. Andrews deceased.

The Rev. Frank P. Lide, a missionary in China, who has been a guest patient in the Southern Baptist Hospital in New Orleans, has recovered and now is visiting his father, the Rev. R. W. Lide, in Greenville, South Carolina.

On the nineteenth of January Dr. Ben Cox observed the twenty-first anniversary of the noon day prayer meeting, begun at Central Church and continued at the Church of the Open-door.

Holly Springs: Had good services last Sunday for a bad Sunday. I presented the 100,000 Club and secured several members. Our revival will begin April 22, H. L. Spencer and W. L. Compere will be our helpers.—R. A. Morris, Pastor.

Announcement is being made this week of a Mississippi Baptist Men's Conference to be held at First Baptist Church, Jackson, on February fifth. When you see the program you will agree that this is to be an attractive and helpful meeting and that it has wonderful possibilities for enlisting the man-power of Mississippi Baptists for the Man of Galilee. Let pastors everywhere see that this meeting is announced locally and prepare to bring a group of men to this conference.—A. F. Crittendon.

The editor exceedingly regrets that cold weather and other conditions prevented last week his attendance on the meeting of the trustees of the Baptist Bible Institute. He has never before missed a meeting. For the same reason he was prevented from attending the meeting of Southern Baptist editors in New Orleans. This is a meeting in which the finest fellowship prevails, and topics of interest to the editorial fraternity are considered. We are much the poorer for missing this meeting. We love these brethren and rejoice in every opportunity for contact with them. We also missed the meeting with them at Ft. Worth in May of last year.

Southeast Mississippi Pastors met at Laurel last Monday and it was a bad day, and I thought we should have only a few of the brethren present. There were some twenty-five present, some coming quite a distance. Bro. Dan Moulder was on the program to give an outline of his thirty-eight years of ministry. He did this to the great delight of those present. So great was their delight they asked, that he might prepare a paper on the subject, for the Record. We meet Monday after the third Sunday each month, and would be glad if all the brethren in this section would attend. Am sure they would find the meetings helpful.—E. T. Mobberly.

The First Baptist Church of Biloxi closed on Friday, Jan. 18th, its first School of Missions. Dr. and Mrs. George W. Leavell of China taught classes each night, using Mary Alexander's "Seed Time and Harvest," Dr. Leavell leading the men and boys and Mrs. Leavell the women and girls. Following the classes which met at 7:45 Dr. or Mrs. Leavell gave a missionary address at 8:00 each night. Rev. Jacob Gartenhaus spoke on Jewish Evangelism on Sunday night. By actual count an average of more than 250 persons attended each of the six nights. These consecrated missionaries were a source of information and inspiration to the great number which attended and a blessing to the church at large which came to know missions in a more intimate and personal way than could have been possible without the school.—G. C. Hodge, Pastor.

### YOUR CHURCH MUST BE REPRESENTED IN JACKSON FEB. 5th!

Since the repeal of the eighteenth amendment Keely institute patients have increased 55 per cent.

Mr. C. R. Rea has served fifty years as clerk of the church at Hazlehurst, and we can testify that his records are exceedingly interesting.

The Biblical Recorder of North Carolina has been for a good while enriched by the contributions of Dr. G. W. Paschall of Wake Forest College. Now he is put on the regular editorial staff of that good paper.

Feb. 17-22 is mission week with Hazlehurst church. Speakers are Dr. Geo. W. Leavell, Dr. J. W. Beagle, Dr. J. W. Newbrough, Supt. Wayne Alliston, Rev. A. F. Crittendon and Miss Juliette Mather.

It is said that trustees of Georgetown College in Kentucky voted twelve for and seven against retaining Dr. Sherwood as president under present conditions, in spite of the fact that the General Association of Kentucky Baptists voted to discontinue financial appropriations to the college unless Dr. Sherwood was baptized or removed.

Mississippi State Board of Health reports that over a period of twenty years the death rate from tuberculosis, malaria, pellagra, typhoid fever and diphtheria has shown a 54 per cent decrease. Deaths from heart disease, nephritis, cancer, homicide and automobile accidents have increased 63 per cent. The latter are not subject to public health control, while the former are.

We are indebted to Mr. R. W. Hailey of Nashville for an account of the giving of a four door Dodge sedan, 1935 model, to the American Baptist Theological Seminary by the members of the Education Committee of the Woman's Convention auxiliary to the National Baptist Convention, U. S. A. This Seminary is partly supported by Southern Baptists interested in the education of Negro Baptist preachers. The school is three miles from the city of Nashville and the car is a necessity in their work.

The President of the Baptist Bible Institute says the number of students having had college training has increased from year to year. The total number of students this year is 237. This includes specials and night students and correspondence students. There are 30 students from Mississippi. The bonded indebtedness was reduced by \$29,000 this year. In the past few years the indebtedness has been reduced by \$108,100.00. In the meetings on the streets and other places conducted by students, 730 have professed conversion this year. There are 46 mission points reached. Besides this students serve 80 churches. Eleven new churches and missions have been organized, 1,167 people baptized and over \$60,000.00 given to the Cooperative Program given by the churches served by students.

Canada has a tory or conservative government. The prime minister is an outstanding conservative. And yet in building his platform for reelection he includes the following planks:

Establishment of a uniform maximum working week.

Establishment of a national minimum wage.

Abolition of child labor and sweatshops.

Unemployment insurance and abolition of the dole.

Old age pensions.

Health, accident, and sickness insurance.

Increased taxation for non-producers living off investments.

Raising the rewards of primary producers.

Scaling down farm debts.

Increasing the credit available to farmers.

Protection of consumers against middlemen.

Reorganization of the civil service.

Merging of all communication services under the government.

Establishment of a permanent economic council.

Removal of industrial inequalities and abuses.



# FROM THE PRESIDENT OF THE BAPTIST WORLD ALLIANCE A NEW YEAR GREETING

## To My Fellow-Baptists Everywhere:

It is my happy privilege as president of the Baptist World Alliance to follow the example of my honored predecessors, by sending you a brief greeting for the New Year. To the twelve and a half million Baptists scattered around the encircling globe I would say from the deepest heart: "Grace, mercy and peace be to you all, from God the Father, and from our Lord Jesus Christ! I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ." May the New Year be to you a year of rich spiritual benediction, in which the Word of God shall run and be glorified throughout all the earth!

During the present year the fifth Baptist World Congress has been held in Berlin. Those who were privileged to attend the congress recall its sessions and experiences with profound thankfulness and hopefulness. The comprehensive reports of world conditions, as given by our greatly honored executive secretary, Dr. Rushbrooke; the vital discussions and conferences that were had concerning the application of Christ's gospel to such conditions; and above all, the glorious spiritual fellowship of the Berlin meeting must ever be kept in joyful and grateful remembrance by its attendants. The unity of our Baptist people throughout the earth is a never-ceasing wonder. The secret is that such unity is spiritual and not mechanical.

The Berlin congress was an epochal meeting. The recollection of certain great hours there will glow in our memories forever. Often was the great gathering constrained to sing: "Blest be the tie that binds," and "A mighty fortress is our God." The spirit of renewed hopefulness and of high purpose was regnant throughout. There was felt and expressed the earnest yearning for a deeper experience of Christ and a more faithful consecration to his blessed service. The vast changes and the poignantly testing difficulties that now mark the world were recognized as a fresh challenge to our Baptist people to turn with ever-increasing confidence to the all-sufficient grace of God in Christ, to humble ourselves before him, and to renew our vows unto him, that by his mercy we may be given of his fulness to go forth more faithfully and worthily to serve our generation by the will of God.

Verily, the members of our Baptist family are entrusted with a glorious heritage. Let us now and henceforth seek, as never before, in the strength of God, more adequately to appraise it, more faithfully to maintain it, and more sacrificially to share it with all mankind. It would be difficult to exaggerate the spiritual opportunities and responsibilities that are ours. The days and conditions now confronting us are crowded with possibilities unparalleled in privilege and in peril. With our eyes to "the hills whence cometh our help," let us enter on the New Year, with the prayerful and resolute purpose, God helping us, that our every power shall be dedicated to the furtherance of Christ's cause, through every day of the unfolding future! Let us keep clearly before us certain objectives, for the realization of which we will pray without ceasing.

Let me suggest three of these vital objectives:

(1) Let us continually magnify as our first objective the winning of souls to Christ as their personal Saviour. He is the only adequate hope and help for all classes and conditions of humanity. The first business of every church, of every preacher, of every Christian, is to win lost souls to Christ. The paramount need of any and every land at any and all times is faithful, Scriptural evangelism. The oft-quoted warning is true: "When they cease to be evangelistic, they will soon cease to be evangelical."

(2) Let us whole-heartedly devote ourselves to the practical enlistment of every member, in every church, in the Christ-appointed work and witness of his churches. Any other theory of

church membership is incongruous, and should be unthinkable. Every friend of Christ is to be a worker for him and with him. Let us pay the price, whatever it may be, of realizing in our every church the glorious ideal of the church as Paul presents it in his letter to the Ephesians. Let us dedicate ourselves to a crusade to enlist every member in a resolute and untiring effort, to attain this ideal, in our every church throughout all the earth. "Lead on, O King Eternal!"

(3) Above all—let us be highly resolved, henceforth, to pay the full price, whatever it may mean, of becoming the Christians we ought to be! Before every other quest let us unceasingly seek to incarnate in our lives the message and spirit of Jesus. By the three-fold claim of creation, redemption and preservation, we belong to him. Let us live utterly unto him, so that our lives shall be an irresistible testimony to the transforming power of his gospel! For the New Year—and beyond—the ringing words of the Apostle Peter may well be treasured in all our hearts: "But ye are an elect race, a royal priesthood, a holy nation, a people for God's own possession, that ye may show forth the excellencies of him who called you out of darkness into his marvellous light: Who in time past were no people, but now are the people of God: Who had not obtained mercy, but now have obtained mercy. Beloved, I beseech you as sojourners and pilgrims, to abstain from fleshly lusts, which war against the soul; having your behaviour seemly among the Gentiles; that, whereas they speak against you as evil-doers, they may by your good works, which they behold, glorify God in the day of visitation."

Faithfully yours in the best bonds,  
George W. Truett,  
Dallas, Texas.

—BR—

## LIVING THE WAY WE PRAY

—O—

I knelt to pray when day was done,  
And prayed: "O Lord, bless every one;  
Lift from each saddened heart the pain,  
And let the sick be well again."  
And then I woke another day  
And carelessly went on my way.  
The whole day long I did not try  
To wipe a tear from any eye;  
I did not try to share the load  
Of any brother on the road;  
I did not even go to see  
The sick man just next door to me.  
Yet once again, when day was done,  
I prayed: "O Lord, bless every one."  
But as I prayed, into my ear  
There came a voice that whispered clear:  
"Pause, hypocrite, before you pray;  
Whom have you tried to bless today?  
God's sweetest blessings always go  
By hands that serve Him here below."  
And then I hid my face and cried,  
"Forgive me, God, for I have lied;  
Let me but live another day  
And I will live the way I pray."

—Author Unknown.

—BR—

## MY DREAM

—O—

I dreamed I saw my well beloved a saint,  
Dwelling in rapture far beyond the grave  
Praising the name of Him who came to save—  
I saw a vision God alone could paint!  
She was so pure! Of sin she had no taint!  
The blood of Christ this perfect cleansing  
gave;  
So long her heart this purity did crave  
With fervency without the least restraint.

This vision came with splendor to my mind;  
Her face was beaming with ecstatic light;  
She was the fairest of all womanhood,  
And in my face were flames of pure delight  
When to love's sweet embrace we were inclined—  
I woke, she fled, so did doubt's sordid night.

—William James Robinson.

## THE CHRISTIAN COLLEGE

—O—

With a keen sense of appreciation of the primary importance of Christian education for the welfare of church and of society and with a deep feeling of responsibility for rightly interpreting the place, the condition and the needs of our Christian colleges, both for the present and for the future, the Southern Baptist Education Commission hereby submits for the serious consideration of the entire constituency of the Southern Baptist Convention the following:

1. The Christian college was the pioneer in founding, in supporting and in promoting higher education in America and has never faltered in its purpose and in its service.

2. The problems, the principles and the ideals which pertained in the beginning have persisted with increasing emphasis and require like study, sympathy and support in the interest of individual and public welfare.

3. The increasing attendance and application of students, the growing recognition of our dependence and interdependence upon sound spiritual, social and economic values, the wide-spread study of curriculum revision and institutional set-up make a combined and unanswerable appeal for better moral and social support for all our worthy educational agencies, tax-supported, church-supported and privately endowed.

4. Failure to provide and maintain an adequate, diversified and well balanced program of higher education for the service of church and state, both in their respective and in their joint relationships, is provincial, partisan, political and puerile; a policy that is as indefensible as it is un-American and as selfish as it is monopolistic.

5. All good people in general and all Christians in particular should pledge themselves anew to the Gospel of equality of opportunity that will make it possible for our youth to live lives of largest possible growth and development in keeping with highest Christian standards for the finest quality of service and give their wholehearted and thorough-going support to the attainment of this end.

6. The Southern Baptist Convention should carefully study ways and means of so reorganizing its activities and revising its budget as to give to Christian education the place of responsibility it must carry and the recognition it rightfully deserves, if Southern Baptists are to serve their day and generation and the days and generations ahead in worthy fashion.

W. S. Allen,  
E. M. Highsmith,  
Spright Dowell,

Committee on Findings.

—BR—

## PLAN NOW TO ATTEND MISSISSIPPI BAPTIST MEN'S CONFERENCE!

—BR—

The Baptist Standard has a first page editorial in which it is made plain that many churches need a change in the pastors; not a different pastor, but a new one; not a change of men, but a change in the man, the present one made over in spirit. And it is also indicated that a church may need to be changed in the same way.

## EVERY BAPTIST CHURCH

IN

## MISSISSIPPI

## NEEDS A DELEGATION OF MEN

## TO BE PRESENT IN THE MISSISSIPPI BAPTIST MEN'S CONFERENCE

Time: Tuesday, February 5.

Place: Jackson, First Baptist Church.

See Particulars Elsewhere in This Edition.



# Editorials

## COLD-STORAGE EGGS AND SYNTHETIC EGGS, AND A FEW CHINA EGGS

There may be one or two other kinds of eggs, but let's not talk about them now. Eggs serve two good purposes in the world; they are intended for food and they perpetuate the race of fowls. They are supposed to contain the essential elements of diet and to embody them in a way to make them most easily assimilated. It may be only a sort of amusement to ask which came first, the egg or the hen, but it is certainly true today that if you expect to have any chickens next year, you must have some eggs this year.

Now had you thought about it? The preaching or teaching of the word of God is a good deal like the egg business. The word of God is intended for food, food for the soul; and it is intended to make more Christians, that is to perpetuate the Christian progeny. And so you will observe that it is important what sort of eggs you have, and it is important what sort of word is preached or taught, what sort of message is necessary for the people to have if we are to have healthy Christians, or indeed any at all.

And just as we have cold-storage eggs, synthetic eggs and china eggs, so we have a variety of ways in which the truth is served, or the gospel is preached. Cold-storage eggs are used only when you cannot easily obtain yard eggs. Synthetic eggs are rare and expensive, and china eggs are not used by people for any purpose except to fool the hen and lead her to lay a "sure enough egg."

Of course everybody wants a fresh egg, whether he is working at the table or at the incubator. That goes without saying. And people are a little fastidious about the preaching or teaching that they have to listen to. Now a cold-storage egg won't hatch, and it just doesn't taste as good on the table. You don't want it if you can get a fresh one. And you are probably the same way about the sermons you hear or the Bible teaching you get in Sunday school. You just can't relish "old stuff" like you do a new, fresh message. An old sermon has not merely to be warmed over; it has to be born again to be just exactly right. It ought not to express the state of mind or the static experience of last year or of ten years ago. It ought to be the living word. It ought to come out of a heart today in touch with the Lord. Unless it does, there will be something flat about the taste; and it won't produce more Christians. People are "begotten through the gospel."

And then there's the synthetic egg. They are more common in the pulpit than in the market. Synthetic is a term used by the chemists who analyze an egg, find out exactly what are its elements or chemical components. They go to the laboratory and get these same elements and mix them up in proper proportion and there you have an egg with the white, yellow, shell and all. Of course it won't hatch. And it is a sort of expensive article.

And there are Sunday school teachers and preachers who prepare their message in much the same way. They go into their library and get down all the available helps from sermons, commentaries, lesson helps, homiletic supply stores. They find out what this one says and that one said, and they put them in their mortar and get busy with their pestle and out comes a synthetic message. Some how there are people, who will insist that they can tell the difference. They sometimes look up and say, "Jesus I know and Paul I know but who are ye." People do not want you to read it to them out of a book, nor even to quote it from a book. Somehow they would like to know what you have to say.

And what shall we say about the china egg, which is intended only to fool the hen. Of course it will never hatch if a hen sits on it for six months. And it would ruin your digestion to try to eat it, to say nothing of your teeth. Jesus

said, "If you ask for bread, the Lord won't give you a stone," and we would do well to follow the Lord's example. The man who goes outside of the Bible to get his sermons has no business in the pulpit. And the Sunday school teacher who thinks the Bible lesson rather dull and that the class would rather hear a discussion of current topics, issues and happenings, needs to get him another job. He's in the wrong place. He's handing out china eggs which may be highly ornamental, but are decidedly lacking in nourishment. His people will have something worse than gall stones.

## THE FLESH PROFITETH NOTHING

Suppose it were true that as the Roman Catholic priests say, the bread and wine of the Lord's Supper were actually changed into the flesh and blood of our Lord Jesus Christ, suppose it were all true, then what good would they do those who partake of them?

Of course when Jesus said, "Except ye eat the flesh of the Son of Man and drink his blood, ye have not life in yourselves," he was not speaking about the Lord's Supper, for the supper had not been instituted. The disciples could not have connected his words with an ordinance which had not yet come into existence. But what he said about eating the flesh and drinking the blood is intended to convey the same truth that is conveyed in the Lord's Supper. But in neither case are the words to be taken literally as identifying the bread with his flesh and the wine with his blood.

In the sixth chapter of John where he speaks of eating his flesh and drinking his blood, he plainly tells them that his words are not to be taken literally. He says, "What then if ye should behold the Son of Man ascending where he was before? It is the spirit that quickeneth; the flesh profiteth nothing. The words that I have spoken unto you are spirit and are life."

That is to say if this body of mine is seen by you to be going up into heaven, (and they did see it ascending into heaven), then it is plainly impossible for me to expect you to eat it. If it goes to heaven, it will not be here to furnish a meal for you. So my words about eating my flesh are not to be taken literally, but as a strong figure of speech, teaching an important fact, a vital doctrine.

All the physical senses contradict the statement that the bread and wine become actual flesh and blood; the eyes, the nose, the tongue, the touch. And God does not ask us to stultify ourselves in believing a thing to be true which all our physical senses contradict. But more than this Jesus says it is an impossibility. If he goes up into heaven (his physical body) then it can't be in the Lord's Supper, or the "Eucharist" or the "mass."

And then Jesus says it would do you no good if it were there. If in this cup and on this plate were the actual blood and flesh of the Lord, and you did actually drink it and eat it, what good would it do you. Jesus says in that connection, "The flesh profiteth nothing." You would be no better off for eating flesh and drinking blood. That is not what profits you. It is not physical assimilation or participation you need, but the truth which He teaches.

Our physical life is sustained by bread and meat. But not so our spiritual life. The food for the soul is the truth of God, the things which Jesus has revealed to us concerning God. So he says, "The words that I have spoken unto you are spirit and are life." It is what you get with your ears that affects your spiritual life; not what you take in with your mouth. Not that which enters the mouth saves a man, but that which enters by the ear. "Faith cometh by hearing and hearing by the word of God." "Hear and your soul shall live." "He that heareth these words of mine and so believeth on Him that sent me, hath everlasting life."

REMEMBER THE MISSISSIPPI BAPTIST MEN'S CONFERENCE!

## OUR FLOOD SUFFERERS

The people in some five counties in the north-western part of the state have been passing through most distressful times. There has been loss of life, and loss of probably millions in property. The physical suffering has been intense, probably greater than in any other calamity that has befallen us. It has been such as to attract the attention of the entire nation, and to require the assistance of the National Red Cross.

Flood waters have driven people from their homes, drowned their livestock and destroyed much other property. The suffering has been made many times worse by the cold weather which has gone lower than for many years, and staid with us for a week. People have been drowned or frozen, or have died of disease caused by exposure. It has aroused the sympathy of our people who have been spared this affliction.

This sympathy must not end in emotion or in words, or even in praying for the sufferers. We must help them who are in distress. It is mere mockery to ask God to help people in trouble, if we are unwilling to render aid ourselves. The Red Cross is probably the only agency at present that can give the needed relief. The Governor is asking for \$50,000. This is a small sum, and there ought to be no delay in making response, if you have not already given.

Dr. A. T. Robertson a short time before his death had begun a translation of the New Testament. He had gotten only a short way with the work when called away. The Review and Expositor of January gives half of his translation of the Gospel of Matthew and proposes to give the other half in April.

The Baptist Courier says the new governor of South Carolina, Mr. Olin D. Johnston is a Baptist, a prohibitionist who has never touched liquor, a clean man every way, a vigorous personality, under forty years of age. He was the only candidate for governor who avowed himself a prohibitionist. "He grew up a mill boy," was graduated from Wofford College and the University of South Carolina.

Here is something we should like to say, but we may not be just the one to say it. There was never a time when Christians were more in need of sweetness and gentleness than they are today. Love makes people kind and considerate. The love of God in a man's heart will enable him to see goodness in others when the ordinary man never sees it. Love always sees the best. The idea that love is blind is only half right, and so may be all wrong. Love may be blind to others faults; yea, it is. But love sees virtues and excellencies where the average person is blind to them. Christians today need to study afresh the thirteenth chapter of First Corinthians. What brought on all this talk? Just this: a short time ago the editor got a letter from probably the most beloved Baptist preacher in the world today. Honors have been heaped upon him by brethren who love him. And they love him because his own heart is surcharged with the love of Christ. We have seen many letters from him, and have never seen one that did not breathe the spirit of love and kindness. He says kind things of the noble Christian people in Mississippi. It is so easy for most of us to see the faults and failures of our brethren. It is not always easy to see their excellencies. Here it is true that we see what we carry with us. And love will see what is good. Love rejoiceth not in unrighteousness but rejoiceth with the truth; is kind, envieth not, vaunteth not itself, doth not behave itself unseemly, is not provoked, taketh not account of evil. Let us thank God and take courage when we meet a soul that has so much dwelt in the love of God, that he brings everywhere the perfume of the garden of God's kindness, gentleness, tenderness with him as he walks among men. May the Lord help us all to so dwell in His love, that our lives shall be transformed into His likeness.



CONVENTION BOARD DEPARTMENT

(Continued from page 1)

ones are paid. Sin would be looked upon as a devastating disease, and all would move together as one man, and with irresistible force, until every nook and corner of the State had been revitalized by the Spirit of Christ. At the same time, our eyes would be upon the ends of the earth. Let us learn, this year, as never before, to strive together for the faith of the Gospel, and learn the power of cooperation. Let us see who are doing the work of the Master, and line up with them, from the Tennessee line on the north to the laving waters of the Gulf, and from Alabama on the east to the Father of Waters on the west.

WHY SUPPORT THE HUNDRED THOUSAND CLUB

1. Because the object of this movement is to pay Southern Baptist Convention debts. The receipts are used for reducing the principal of the indebtedness—none for the payment of interest. This means that every dollar contributed to this movement reduces Southern Baptist indebtedness by so much; provided no more debts are made, and Southern Baptist budget control plan guards against the making of new debts.

2. Support this movement because you are a Southern Baptist. Loyalty demands it. Together we stand. Together we can move forward. Together we can pay. Together we obligated ourselves as in Convention; as messengers from the churches we did our voting.

3. Support it because it is right and honest to pay debts. We must be honest if we expect to be Christlike.

4. Support the movement because it is succeeding. Mississippi is fifth in the amount of contributions. At the same time, other contributions are increasing.

5. Support it because the plan is feasible. The majority of those who support it do not miss their gifts.

FIRST CHURCH GIFTS TO COOPERATIVE PROGRAM DURING 1934

Church	Date of Last Remittance	Total For Year
Brookhaven First—Nov. 30		\$3,823.05
Hattiesburg First—Dec. 1		2,740.70
West Point First—Dec. 29		2,360.48
Meridian First—Dec. 11		2,210.00
Greenwood First—Nov. 9		2,200.99
Jackson First—Oct. 30		2,200.03
Grenada First—Nov. 28		1,672.47
Laurel First, Nov. 30		1,539.75
Columbus First—Dec. 6		1,441.40
McComb First—Dec. 5		1,335.74
Vicksburg, First—Dec. 5		1,235.32
Picayune First—Dec. 14		1,110.10
Columbia First—Nov. 30		1,039.95
Canton First—Nov. 27		884.27
Gulfport First—Nov. 6		883.31
Corinth First—Dec. 12		820.50
Tupelo First—Sept. 3		224.00
Biloxi First—Oct. 30		180.00
Moss Point First—Dec. 15		116.00

VISION, INSPIRATION, FELLOWSHIP — Jackson, Feb. 5th!

The budget of First Church, Vicksburg, for 1935 has been oversubscribed. Twice as many people subscribed for this year as were pledged last year.

The Word and Way republishes from the Sunday School Builder the pictures of Southern Baptist editors. If we had known so many of the other brethren were going to send pictures of ten years ago, we might have done so too.

We have heard recently of three of our Mississippians whose applications are before the Foreign Mission Board of Richmond to be sent as missionaries. From personal knowledge of them we believe that no better selections could be made. They are not only worthy to be sent, but they are worthy of our wholehearted support.

THE GRACE OF GIVING

By Dr. P. E. Burroughs is a careful study of the New Testament teaching about giving. It is a genuine Bible study and is bound to be conclusive in forming the ideas and habits of Christians who read it. Above all it adheres to the New Testament spirit and does not seek to enforce legislation in giving. That giving is a grace is clearly taught; the conception of stewardship is made real; the motives are truly Christian; conscience and reason are appealed to; practical questions asked and answered; how to grow in this grace is shown, and the blessedness of giving revealed. The book is intended for study courses or private reading, and will be exceedingly helpful to those who want to know the truth, or to help others. Cloth 60c. From the Baptist Book Store.

SUNDAY SCHOOL ATTENDANCE JAN. 27

Jackson, First Church	855
Jackson, Calvary Church	876
Jackson, Griffith Memorial Church	626
Jackson, Davis Memorial Church	427
Jackson, Parkway Church	250
Clinton Baptist Church	259
Columbia, First Church	508
Clarksdale Baptist Church	377
Forest Baptist Church	193
Forest Baptist Church (Jan. 20)	219
Durant Baptist Church	201
Durant Baptist Church (Jan. 20)	203
Magee Baptist Church	261
Ocean Springs Baptist Church	108
Ocean Springs Baptist Church (Jan. 20)	107
Laurel, First Church	512
Laurel, West Laurel Church	435
Laurel, Second Avenue Church	278
Laurel, Wausau Church	67
Mt. Ora Baptist Church (Jones Co.)	89
Pine Grove Baptist Church (Jones Co.)	83
Morton Baptist Church	129
Morton Baptist Church (Jan. 20)	150
Quitman, First Church	227
Springfield Baptist Church (Scott Co.)	124

B. T. U. ATTENDANCE JANUARY 27

Jackson, First Church	162
Jackson, Calvary Church	141
Jackson, Griffith Memorial Church	245
Jackson, Davis Memorial Church	275
Jackson, Parkway Church	94
Clarksdale Baptist Church	121
Durant Baptist Church (Jan. 20)	64
Ocean Springs Baptist Church	43
Ocean Springs Baptist Church (Jan. 20)	44
Morton Baptist Church	44
Morton Baptist Church (Jan. 20)	57
Quitman, First Church	96
Springfield Baptist Church	61

ALL OUR THANKS ARE YOURS  
A. L. Goodrich

No one person can very greatly increase the circulation of the Baptist Record. But the combined efforts of pastors and leading men and women of the state will sure do it.

We are deeply grateful to the following who have sent in clubs of subscribers, some on the monthly plan, some on the 50% plan and some on the individual plan:

Mr. E. G. Hightower, Hattiesburg, Miss., Mr. J. E. Shirley, Quitman, Miss., Rev. R. A. Morris, Holly Springs, Miss., Rev. J. R. G. Hewlett, Charleston, Miss., Rev. G. W. Nutt, Lena, Miss.

The Clanton Band will be with us next week-end, and will give a sacred concert at the Baptist Church. We are anticipating a treat. Dr. Boston is teaching the book, "Some Learning Processes," at the prayer meeting hour each week which is very beneficial and instructive. This month we are having a Proficiency Campaign, in all the B. T. U.'s. Next Sunday, Feb. 3rd, Mr. Hearn and Mr. Wilds will be with us for a week's training in B.T.U. work. Dr. Powell will be with us in a meeting the last of April. So you see we are a busy people.—Reporter, Clarksdale.

HOW PASTORS MAY PROMOTE THE BAPTIST RECORD

Assuming that you are anxious to push THE BAPTIST RECORD campaign for NEW subscribers, we are making the following suggestions:

1. Buy a box of plain white envelopes and have them well distributed in the book racks of the pews.

2. Have lead pencils in a convenient receptacle Sundays.

3. Hold up a copy of THE BAPTIST RECORD before the congregation and spend two or three minutes in outlining its contents, and make a five-minute address on the value of such a paper.

4. Then ask all who will subscribe at the earnest request of the pastor, to hold up their hands.

5. Then have those who hold up their hands write their name and address on the envelopes and enclose \$1.50 for twelve months or \$1.00 for eight months.

6. If they have not the money with them, have them write their name and address on the envelopes, requesting that the amount be handed to you during the coming week. As pastor you have much more influence than any agent that you may appoint.

7. After the envelopes and the money are placed in the hands of the pastor he will forward the names and a check to THE BAPTIST RECORD.

8. This plan has always worked and will work in your case. Try it.

THE BAPTIST RECORD

P. O. Box 530 Jackson, Miss.

GO THOU AND DO LIKEWISE

"I have preached to two small churches today and did what I could to get subscriptions for the Record. I hope to get more later, but am sending these on in.

"..... church is a very small church with about 40 members. I am sending you twelve subscriptions from this church which lacks only four families of being 100%. I am going to try to get the other four families.

"I am beginning to believe that the only need of the monthly plan is to show our people how little the Record really costs. The people can raise the money if they really want the paper. It does help to get them interested. I believe I will have two churches, possibly three, that will put the paper in the budget and go 100%. You may be sure that if they do not it will not be their pastor's fault."

L. F. Haire.

MAKE US HAPPY

Many letters thrill us with joy. For instance: "Enclosed herewith is my check for \$1.50. Please send me the Record for a year or renew my subscription for a year. The editorial or article in last week's issue on ..... was worth a year's subscription." Adapted.

WHY NOT OTHERS

A. L. Goodrich

"We have 21 copies of the Record coming into our small membership. Have wondered through the years why our pastors did not bestir themselves to do the same. I have always found it a very easy and pleasant thing to do."

J. E. Barnes,

Ocean Springs, Miss.

COMMENT—They should. They could. Ocean Springs has 195 members.

Boss—Rastus, you good for nothing scamp, have you been loafing all day? Didn't I tell you to lay in some coal? Rastus—Yessuh. Ah's been layin' in de coal all day, tho' der's lots of softer places where Ah'd rather lay.

Old Gent (to negro boy)—What is your name little fellow? Negro Boy—Well, boss, everywhere Ah goes dey gives me a new name, but my maiden name was Moses.



### "ISSUES AND MEN" A Reply to H. L. Mencken

"As one who was in favor of the repeal of the prohibition amendment to the Constitution, I cannot allow to pass unchallenged my friend H. L. Mencken's review of a year of legal liquor in The Nation of December 12. It seemed to me inaccurate, entirely one-sided, and an unfortunate playing down of the tremendous evils which have followed the reinstatement of the sale of liquor. As the Dallas, Texas, Journal has pointed out editorially, Mr. Mencken's article 'is delightfully devoid of statistics—and correspondingly full of Menckenia.' He deliberately refrains from printing any of the figures as to increased drunkenness, so clearly evidenced in the alarming increase in drunken drivers of automobiles, in his effort to portray that all is well with the drinking world. Here are some of the facts which he carefully failed to print: The Travelers' Insurance Company of Hartford, Connecticut, reports a 16 per cent increase in automobile fatalities in the first ten months of 1934 as compared with a similar period for 1933, and declares that in the total number of drivers involved in automobile accidents there has been an increase of almost 24 per cent in the number who were intoxicated. As for the pedestrians involved in automobile accidents in 1934, the records show an increase of more than 55 per cent in those intoxicated.

"If there is any reason to doubt the figures of the Travelers' insurance Company, let us take those of the New York State Department of Correction, which on August 12 reported that arrests for intoxication in the state had increased since repeal no less than 23 per cent. The same report announced an increase of 2.7 per cent in the number of major crimes committed during that period. It would be, of course, absurd to say that this latter increase was solely due to the repeal of prohibition, but in view of the statistics cited above it is surely warrantable to attribute a fair proportion of them to increased intoxication. When the International Association of Chiefs of Police met in annual convention in Washington at the end of September, 1934, a large portion of their time was given to a discussion of the drunken driver. Dr. T. W. Kilmer, police surgeon of Hempstead, New York, produced figures showing how the number of drunken drivers who come into contact with the police has increased since repeal: New York 25 per cent, Massachusetts 37 per cent, District of Columbia 42 per cent, Rhode Island 100 per cent, Pennsylvania 77 per cent, Oregon 36 per cent. In cities the figures ran as follows: Philadelphia 300 per cent, Cincinnati 380 per cent, New Orleans 122 per cent, Los Angeles 24 per cent.

"But let us turn to the general results of repeal over which Mr. Mencken gloats so enthusiastically. He declares that 'the present supply of the latter (hard liquors) comes mainly from lawful distilleries, but there is still some bootlegging . . .'. That is certainly an extraordinary way of putting the facts. Joseph H. Choate, Jr., director of the Federal Alcohol Control Administration, has said: 'Since the beginning of 1934 . . . the seizures (of illicit distilleries) have actually increased. In January 732, in February 582, and in March 674 were seized, a total for the quarter of 1,988.' Many, he said, were large plants of the most modern description with stills tall enough to extend through three or four stories of well-equipped buildings, with the almost incredible capacity of 67,905,770 gallons. He declared that if this increase continued throughout 1934 there would have been seized 7,952 illicit plants with a combined annual capacity only about 12 per cent less than the legitimate total permitted by the alcohol administration. In other words, the bootlegging trade in liquor is today about equal to the legal. And this fact is what Mr. Mencken dismisses with the words, 'but there is still some bootlegging.' In passing, let it be pointed out for Mr. Mencken's attention that on December 8 the Coast

Guard captured in New York harbor \$330,000 worth of bootleg alcohol on one ship. Secretary Morgenthau does not share Mr. Mencken's easy optimism. He is reported to be organizing the greatest drive yet undertaken to suppress bootlegging—how many such have we had!

"Again, Mr. Mencken says that repeal achieved the 'destruction of both motives' for excess drinking, and so 'the demand quickly settled down to parity with the actual national appetite, which turned out to be very moderate. How did it become moderate? Here again it seems to me we may seek a cause in the effects of prohibition.' Well, here is what the Chicago Daily News, which was never accused of being for prohibition, has to say about one year of repeal in Illinois:

"So far as a year's results may be judged from experience in Illinois, the enthusiasts for repeal were as much astray in their predictions as were the enthusiasts of prohibition. None of the promises have been fulfilled. The saloon is back, liquor is in politics, bootlegging continues, drinking has increased, unemployment is worse, the revenue returns to the state treasury are far below the hopeful estimates of 1933, and the cost of fighting the illicit traffic is still burdensome. From other states than Illinois similar conditions are reported."

"So the national appetite is moderate? In New York City arrests involving drunkenness rose from 4,492 in the first ten months of 1933 to 5,357 in 1934 for the same period of the year. The New York State Motor Bureau reports that up to November, 1934, the licenses of 3,655 drivers had been revoked or suspended for driving when intoxicated, as contrasted with 3,000 during the entire year of 1933.

"Dear Brother Mencken, the situation is alarming enough to cause national concern. The remedy is, of course, not to return to prohibition, but to work out a decent and sane system of rigid liquor control. That should have been done in every state before repeal."

(Signed)

Oswald Garrison Villard.

From The Nation  
January 9, 1935.

### SPURGEON'S PASTORAL VISIT

By Rev. A. Cunningham-Burley  
Putney Central Baptist Church, London, Eng.

Spurgeon was visiting a poor old woman who was near to death. She said to him: "One thing makes me feel quite safe about where I am going; I believe that I shall go to my own company; and for the last sixty years I have never had any company but the Lord's people; and if a stranger has come in here, and begun to talk about worldly things in a carnal way, I have wished him gone. I said to myself, 'The Lord won't take me away from my own people. Surely he will let me go where they go; and if I go where those people go that I love, I know that I shall be happy.'" So, dying believer, you will not change company; only the company will be all improved, and you will be improved as much as any of them. It will be the same company, and this makes it look so much like going home. The day of our death has nothing so very strange and mysterious about it as to make us fear it. You and I ought to live like people who, when they hear a knock at the door, do not go into fits at the startling sound. Some people are terribly alarmed at a knock or a ring because they have not paid their rent, and they are afraid that somebody is after them for money. You and I have paid our debts, or rather, they have been all paid for us. The Lord Jesus Christ has set us free; and when death comes and knocks at our door, all that we shall have to do will be to answer the summons and go with God's messenger at once. Our friends will say, 'He is gone'; and if we have lived so that we have had a good name, that is better than precious ointment; they will know where we have gone; and if they lament on that account they will be very foolish, for they ought

rather to say, "Thank God that our friends have entered into their joy and rest." There was a dear mother, a woman of great faith, who loved her daughter very much, but she loved her Lord more, and when her dear daughter was dying she kissed her, and said to her, "My dear girl, you will be in heaven within a few hours, and I congratulate you. The thought of your joy fills me with joy concerning you, and I cannot weep. I congratulate you, and wish I was going with you." Let us think of death after that holy manner.

—BR—

### WHAT CHRIST MEANT TO SPURGEON E. B. Hatcher, Blue Mountain College

As one glances through the sermons of Mr. Spurgeon the brightest light that seems to shine through them is his rapturous love for Christ. It seems vastly more real and dominant than any love which he felt for things, or people on earth,—though he was a very devoted lover of people. He could never forget the manner in which Christ rescued him from his long continued agony and despair in his youth because of his lost condition. He would often say "It matters not what becomes of me if only Christ, Christ, Christ is exalted and crowned and glorified," and one of his consuming aims in his preaching was to seek, through the Holy Spirit, to have the fires of such love kindled in the hearts of his members and hearers. In one of his sermons he refers to the manner in which the Heavenly Father loves His Son and mentions this as a reason why we should more eagerly give our love to Christ. He says:

"Oh love! Let me bring forth some of thy delicious sweets. Let me reason with the tenderest logic of the heart. 'Love the Lord Jesus, all ye saints,' because His Father loves Him. It must always be right for us to love whom God loves. Now the Father hath much love, but His preeminent love is for His only begotten Son. One with the Father before all worlds, one in essence, as well as in dwelling—place and attribute, our Jesus was ever so dear to His Father's heart, that no tongue can tell, nor even heart conceive how deep was the well-spring whence love flowed from the Father to the Son. 'The Father hath loved the Son, and given all things into his hand.' He hath loved Him not only because of the unity of their nature, and because of their being one God, but the Father's love has flowed out to the Son as the Mediator. He has loved Him for the obedience which he perfected, for the sufferings which he endured, for the ransom which he paid, for the battle which he fought, for the victory which he won. There was one eye which always followed Christ more closely than any other; there was one heart that always understood his pains, and one face that was always filled with celestial delight when Christ overcame his enemies. He who spared not his own Son, but freely delivered him up for us all! . . . The Father, I say, hath loved the Son because of the great things that he hath done and therefore hath he delivered all things into his hand.

"And, oh Heavenly Father dost thou love the Lord Jesus and shall my heart refuse to love him? Am I thy child, and shall not the object of my Father's love be the darling of my heart? What thou delightest in shall be my delight; where thou seest beauty, mine eyes shall gaze with rapture; and where thy heart finds solace, there shall my heart find unceasing repose and ineffable joy."

—BR—

### MEET MANY MISSISSIPPI LAYMEN IN JACKSON, February 5th!

—BR—

The editor is this week in a Bible conference at Newton in which it is thought 100 preachers will be present, beginning Monday night and closing Friday afternoon.

Dr. W. James Robinson, whose articles have appeared from time to time in the Record recently celebrated his forty-fifth year in the ministry.



# THE ANNUAL SEMINARY CONFERENCE— MARCH 11-15

By Don Norman

During the week of March 11-15 the Southern Baptist Theological Seminary will hold its Seventh Annual Conference for ministers. Each year this week of spiritual inspiration and practical guidance has come to hold a place of increasing importance in the calendar of the Seminary's alumni and other religious workers.

The 1935 conference promises to be one of the most interesting and fruitful yet held. President John R. Sampey's fortieth year of service on the International Sunday School Lesson Committee will be celebrated, and the occasion will bring together notable leaders in the field of religious education from over the nation. The theme of the conference will be: "Forty Years of Progress in Religious Education."

The Gay Lectures will be delivered at the same time by one of the world's outstanding missionary statesmen, Dr. Nicol Macnicol, of India, whose general subject will be: "Christianity and the Other Religions."

The tentative schedule for the week follows:

## Monday, March 11

10:00 to 11:00 a. m.—Sectional Conferences of the Louisville Ministerial Association.

11:00 to 12:30—Meeting of Ministerial Association, with address by Dr. P. E. Burroughs: "The Pastor Training His Educational Leadership."

8:00 to 9:00 p. m.—Address, "Economic Rebuilding," Dr. Hugh S. Magill.

## Tuesday Through Friday

9:00 to 10:00 a. m.—Promoting the New Training Course for Sunday School Workers, led by selected workers.

10:00 to 11:00 a. m.—The Gay Lectures, Dr. Nicol Macnicol of India.

Tuesday—"The Religions; Fundamental Differences."

Wednesday—"The Religions: The Fruit They Bear."

Thursday—"Oriental Influences in the West."

Friday—"The Limits of Syncretism."

11:00 to 12:00—"Forty Years of Sunday School History."

Tuesday—Dr. R. E. Magill, Southern Presbyterian.

Wednesday—Dr. E. B. Chappell, Southern Methodist.

Thursday—Dr. Ira M. Price, Northern Baptist.

Friday—Dr. I. J. Van Ness, Southern Baptist.

12:00 to 1:00—"Present Trends in Religious Education," Dr. Harry C. Munro.

3:00 to 4:00—Conferences with Seminary Representatives, President John R. Sampey and Dr. G. S. Dobbins.

7:00 to 8:00—"Facing the Future":

"In the Religious Education of Children," Miss Willie Jean Stewart.

"In the Religious Education of Adolescents," Miss Mary Virginia Lee.

"In the Religious Education of Young People and Adults," Mr. William P. Phillips.

"In Church School Administration," Mr. Harold Ingraham.

8:00 to 9:00—"Religious Education in an Age of Social Rebuilding."

Monday—"Economic Rebuilding," Dr. Hugh S. Magill.

Tuesday—"Educational Rebuilding," Dr. Harry C. Munro.

Wednesday—"World Rebuilding," Dr. Robert M. Hopkins.

Thursday—"Spiritual Rebuilding," President John R. Sampey.

Friday—"The Authority of Christianity," Dr. Nicol Macnicol.

A limited number of men can be entertained in Mullins Hall at \$1.00 per day. Entertainment may be had in private homes near the Seminary at reasonable rates. Write at once to Mr. W. S. Bullard, Superintendent, for reservations.

**HIGH TIDE FOR MISSISSIPPI BAPTIST MEN, February 5th!**

## WHITHER BOUND

A. D. Muse, Pauls Valley, Okla.

The above caption could easily be given to a discussion of most any of the many problems perplexing our denominational leadership and pastors and laymen who are vitally interested in the burdens of Baptist. But I find it is the only word to express my anxiety over the problem of the unemployment in the ministry and other problems arising out of that one.

I sat tonight in a home where my family and I were visiting, where we had gone for dinner, and where a lady from the old home community of the family was visiting. They were talking of the happenings in the old community. Some five different young men were mentioned as having entered the ministry. And as I sat there I thought of looking over the Oklahoma Baptist General Convention Annual for 1934 and marking near five hundred ministers who are not pastors. I thought of the great many letters I have received from good men in the last two weeks since it was announced in the papers that I had resigned here, and then the still more received by the pulpit committee, and then the further fact that Secretary Potter told me of many he had received about the place here. And my mind went back to three and a half years ago when I came here and just sixty letters were turned over to me that were received.

My mind then went on to another tragic situation: The many, many rural and small town communities, right here in Garvin County, thickly populated with all white people, and where there used to be a Baptist church in every community and now there is really one rural church in the county. The only Baptist message ever delivered out there is in the summer time when the pastors go out there and hold a brush arbor or school house meeting for a week or ten days.

Well I found myself sitting right there in the home sinking into a state of awful despondency over the situation.

The vast majority of the unemployed ministers are not past the "age limit." The majority of them are college, university and seminary graduates. Lots of them had good and large pastorates. Their education and experience were preparatory for the ministry and had been in the ministry. It is an age of "specialty preparation" for every line. It is almost impossible for the majority of these brethren to go into any secular lines to support their families and use the Sundays to preach in the waste places. The time has already come when just preaching in the waste places does not get hold of them and build them up. The waste places are largely strictly mission territory. They will not support a man to preach to them. Our state board has no money with which to pay them. And surely "Whither Bound"? is a question without an answer!

It would take three hundred thousand dollars a year for Secretary Potter to put six hundred dollars into each of the unemployed and put them out there in those communities. There are one hundred and seventy-five thousand Baptists in Oklahoma. Less than two dollars per capita for these Baptists would do it. In 1933 seventy thousand Seventh Day Adventists gave five million dollars for missions. The Seventh Day Adventists offered a Hebrew Christian Baptist minister who is unemployed twenty dollars a day straight salary and tent equipment to come to them as a missionary. But we Baptists have to leave the poor fellows to just get in and preach anywhere he can. He is a college and seminary graduate.

Our numbers is our weakness; our ignorance is our burden and our lack of vision is our curse. The Seventh Day Adventists exclude a member who does not tithe. All the tithe goes to the ministry. Church buildings (and they build good ones); hospitals (and they have us beat too far), and their schools (and they have good ones), are all supported by the offerings over

and above the tithe. Seventy thousand Seventh Day Adventists, and there are many poor folks among them, gave five millions dollars in 1933, in tithes for the ministry; most of it in missions.

We believe God calls men to preach. We believe God calls a man to prepare for the ministry. I believe there are but few men in the ministry without a call. There is no line today that calls for more intensive preparation than the ministry. Almost any line on earth, with the same thorough preparation, pays far, far better in money, and has far, far less perplexing, aggravating and nerve racking problems to deal with. There needs to be, somehow, somewhere, an emphasis made and a pressure brought to bear that will bring about a quickening of the conscience of our churches and the individual members on this matter of responsibility to these whom God has called. Let the pastors in the pulpits take it up. Let the Baptist press take it up. Let the leaders take it up. Let it amount to a veritable crusade. Put it into our mission appeals. Say it and keep on saying it. Preach it! Press it! Drive it up! Get on it and stamp it and maul it! Put blood, tears and sweat and prayers into it! Break it through on our people somehow, that they are responsible to God for these men whom He has called to preach. They are responsible to the dear men themselves. They are responsible to their families who are suffering in practically every instance. As long as God calls men to preach He calls His people to provide the money to support that ministry. "They that preach the Gospel shall live of the Gospel." "The laborer is worthy of his hire." "See that ye take neither purse nor script with you." Paul made tents while he preached to Corinth but the only thing he ever apologized for was that very thing. O how I wish I had the voice of the thunders and the powers of the lightnings to sound this with eternal weight into the ears and hearts of every Baptist in the entire Southland today. The fields are here white unto harvest. The laborers are no longer few. The means by which to do it are just not in hand. But the people have the money and won't give it. The men have not the support, and the fields have not the laborers, and every religious vagarist in the world is occupying the very places that have always been considered Baptist territory. The denomination is not to blame. The secretaries are not to blame. The boards are not to blame. They can't do because they have nothing to do with. My heart feels deeply on this. I cannot hold the tears back as I sit here at my typewriter and pour out my soul in this. "Rural life conferences," books on "Country church life," courses on "Rural Sociology," will not do it. An awakened conscience on the fact that Baptists are fast retreating from the country places; an awakened conscience on the utter, tragic and appalling crime of failing God and these hundreds whom He has called; an awakened conscience on the fact that we can never make another forward move until our people turn God's own holy tithe into the churches for this work, quit robbing God of His tithe; quit robbing Baptists of their age-long heritage,—the country people; quit robbing those communities of the only full Gospel message in the world,—the Baptist message, and quit robbing these hundreds whom God has called.

**MISSISSIPPI'S BAPTIST MANPOWER FOR THE MASTER!**

Arrests for drunkenness in Los Angeles, Calif. nearly doubled in 1934 from the record of the previous year and were nearly three times what they were just prior to modification of the state law. In 1934 arrests for drunkenness in Los Angeles were 44,219, of whom 2,671 were women, 7,84 boys under 21 and 111 girls under 21. That's the sort of "temperance" the repealists are giving us. Accidents by drunken drivers increased 17.8 per cent in one year in California, and with drunken pedestrians 61.2 per cent.



# Mississippi Woman's Missionary Union

## OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.  
Personal Service—Mrs. M. O. Patterson, Clinton, Miss.  
Vice-President—Mrs. G. W. Riley, Clinton, Miss.

President—Mrs. Ned Rice, Charleston, Miss.  
Corresponding Secretary—Miss Fannie Traylor  
Young People's Secty.—Miss Edwina Robinson  
Mission Study—Mrs. J. H. Nutt, Rosedale, Miss.  
Stewardship Leader—Mrs. Herman Dean, Brookhaven, Miss.  
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.  
Training School Trustee—Mrs. J. L. Johnson, Hattiesburg, Miss.

Our women will be interested to know that we have met all our 1934 obligations for Training School and Margaret Fund expense, and scholarship as well as state scholarships for the first semester of the session 1934-35. If each society would attend to this the beginning of the quarter there would be no delay in meeting our obligations on time.

How thankful I am for every one who made a contribution to our Institutes, especially to Misses Robinson and Landrum and the district chairmen and superintendents. Now I am concerned about those churches that were not represented at these meetings. I am sure that each superintendent will look after them in the respective associations.

We wish that all of the women could have been with us in the new W. M. U. car as we held the Institutes. There were to have been sixteen but snow and floods caught us with five not held—however, later dates will be worked out for these. We were truly sorry Miss Traylor couldn't be on the field with us but the doctor felt it wasn't best for her to be out of the office just now. Miss Landrum and I are deeply grateful for the privilege of being in these meetings and for the splendid cooperation and response from the women. We trust that much good will come from these days of instruction and "opening the Year Book."

I am sure we are all anxious to have a "look in" on the eleven Institutes that have been held.

District One had 330 women present in the two meetings at Utica and Brandon (Holmes County at Weir). Every superintendent present and nine of the interested pastors present to give their support. Thirty-seven churches were represented and twenty-eight of the presidents were in the meetings. Forty-seven counselors of young people's organizations were present.

District Four, only one of the meetings was held (snow caught us). The one held in Okolona was on the first day of the "cold wave" but 85 women came through rain, which turned to sleet, and these were from four counties with four superintendents present, and ten churches.

District Five had all counties represented but Winston and all superintendents present. Twenty churches represented by 168 women. These meetings were held at Weir and Columbus.

District Six met at DeKalb and Pachuta with 165 women led by all but one of the superintendents. There were 36 churches represented and presidents of 29 W. M. U.'s present.

District Seven came second in attendance (so far) with 310 women from 40 churches present. All but one of the superintendents were present and most of the associational young people's leaders.

District Eight had the first two institutes and all but one association was represented. Twenty-six churches were represented by 166 women. These meetings were held in Tylertown and Meadville.

Edwina Robinson.

### News From The W. M. U. Training School

Dr. Daniel A. Poling tells a tender story of the catastrophe that befell his boyhood home in the death of the cow when his father was a pioneer missionary in the far west. A check at Christmas time from a wealthy man in an eastern city made it possible for the emergency to be met and the little Polings to have again the

## Young People's Column

### ONE OF THE STEWARDSHIP TALKS FOR JUNIORS

#### II

#### God's Reason for Tithes and Offerings

Most people have the wrong idea as to the reason God commands His children to pay tithes and give offerings. We beg people to give money for the poor because they are so needy. We beg people to give money to the church, saying that it can't run without them. We beg and beg and get a little money for missions by telling the people how wretched the heathen are. But while it is true that the poor are needy, and that the churches would close unless somebody gave money to keep them open, and the heathen are lost and undone, none of these were God's reason for the law of the tithe. When He taught Cain and Abel to bring their offerings to Him, there were not any poor people, there were not any heathen; and yet God had them bring their flocks and of the fruits of the ground, put them upon an altar and burn them as an offering to Him. Surely we know God did not need these things. He Himself said, "Every beast of the forest is mine and the cattle upon a thousand hills . . . the wild beasts of the field are mine. If I were hungry, I would not tell thee; for the world is mine and the fullness thereof." (Psa. 50:10-12).

God made and owns not only this little world of ours, but all the thousands of suns and stars in the heavens. How absurd for us to think that a God like that is dependent upon us. If we had a billion dollars it would be a mere speck of gold dust in the sight of the God of the universe.

Then, why has God always asked men for offerings?

Because — GOD WANTS MEN TO LOVE HIM. GOD IS AFTER OUR HEARTS.

He wants us first to recognize that He is the Owner of All, and that all we have comes from Him. Since He is owner, He has the right to say what we shall do with His things which He entrusts to us. He says that one-tenth of all our increase is His. In olden days, this tithe was used for the tabernacle services and the priests. Since Jesus came, it is to be used for the extension of His Kingdom.

Now the only reason we do not pay this tithe, is because we covet the money for ourselves. Then we steal it. Over and over, God's Word warns us against covetousness, "which is idolatry." It probably cost the rich young ruler his soul.

So we see that "tithing is not a scheme for raising money but God's plan for saving men from this deadly sin of covetousness"; and while the church and missions need money, WE NEED TO GIVE IT — FOR OUR OWN GOOD. Thus we honor God through obedience, prove our love to Him, and law up for ourselves "treasures in Heaven."

needed milk. Years later Dr. Poling had an opportunity to meet this kind benefactor and thank him in person for the timely gift. With misty eyes he explained to Dr. Poling that as a boy he had known the deprivations of poverty and he had made it his business in later years to do little things for people, little things that would mean worlds to them. In conclusion he said after a pause: "It's my game."

In this same spirit many of our women are coming to think of our Lottie Moon Christmas offering. In very truth in the Training School it

is the most popular "game" all through December. Long before the Week of Prayer, so faithfully observed in our chapel services every morning, the girls began planning for it. On Friday of that week the initial offering was brought in—\$281.00 of the total goal, \$350.00. Every day during December eager eyes watched the bulletin board for the changing figure. Up and up it climbed. We were playing the game and winning! On Christmas day we reached our goal and passed it! Our best Christmas gift for Him! On beyond the goal until the New Year, our referee, called "game." Our total score stood at \$468.00. Perhaps as much as \$50.00 came from old Training School girls and outside friends, but even so, we had surpassed our goal. Like that eager-hearted man befriending the Poling family so many years ago, it's our "game." With it we have given ourselves to the missionary tasks in many places in many lands.

Christmas has come and gone and we find ourselves at the half-way mark in our school session. The second half of the year begins with bright prospects. Three new boarding students have entered, Misses Dixie Lee Bale of Kentucky, Louise Bealle of Alabama, and Mrs. Bass E. Stone of North Carolina. This brings our total enrollment up to ninety-one (fifty-three boarding students and thirty-eight day students). Four of the boarding students are from Mississippi, Misses Clara Brashears of Gunnison, Jane Pinnix of Hamilton, Mary Virginia Bennett of Hattiesburg and Hazel Jackson of DeKalb.

One of the delightful social occasions of the holiday season was the farewell tea and handkerchief shower given by the members of the local board in honor of one of their beloved and faithful members, Mrs. J. B. Weatherspoon. On January 5 Dr. and Mrs. Weatherspoon and Dr. and Mrs. Maddry sailed from San Francisco on the President Johnson. They will spend four months studying our educational and publication work in Japan and China. They expect to be back in time for the Convention. We look forward to having Mrs. Weatherspoon present in our Training School General Board meeting in Memphis.

Letters have brought cheering news to the Training School recently. One comes from the attorney handling the estate of Mrs. Mary D. Simpson of Decatur, Alabama, informing us of her legacy of \$3,000.00. Another comes from a Nashville Trust Company apprising us of the fact that Mrs. B. E. Garvey had left the school \$1,000.00 in her will. These two friends have rendered the school a fine and lasting service.

For many years friends in Mississippi have contributed to the home atmosphere of the Training School during the Christmas holidays by sending delightful home made fruit cakes. Beginning in November fifteen such cakes were received. Wherever the address of sender was on the package a note of thanks was written as promptly as possible. In addition to the cakes the following gifts have been sent in: one box on jonquil bulbs, undesignated cash \$3.50, and Mrs. George B. Eager Fellowship Fund \$10.00. To all these groups again we say, "Thank you."

Miss Carrie U. Littlejohn.

Pastor B. W. Hudson writes that the Rienzi church has elected three new deacons, to be ordained at an early date.

Ocean Springs, Miss.: Our little church is holding up well for the winter. Two fine services yesterday. Getting ready for the March Home Mission offering. That is, the Annie W. Armstrong free-will offering.—J. E. Barnes.



## The Baptist Record

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R. B. GUNTER, Cor. Secretary  
P. I. LIPSEY, Editor

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## East Mississippi Department

By R. L. BRELAND

### New Church Organized

The third Sunday afternoon in  
January Dr. R. B. Gunter, our  
Secretary of Missions, and I went  
up into the southern part of Laf-  
ayette County, Mississippi, and or-  
ganized a Baptist church. A num-  
ber of Baptists of the community  
met at the home of Mrs. Rhoda  
Christman for that purpose, and  
after Dr. Gunter had spoken for a  
short while on the church, those  
present voted to organize. All pres-  
ent were at one time members of  
Live Oak Baptist Church which  
ceased to exist some ten years ago.

There was a list of some 23  
members of this old church who had  
agreed to go into the organization,  
but it rained all the morning and  
many did not get there owing to  
the bad roads. So it was decided  
that all who signed the paper would  
be considered charter members of  
the new church. It was agreed to  
meet again one month from that  
day and then officers would be  
elected and the church given a  
name. The usual church covenant  
and articles of faith were adopted  
and so the church is regularly or-  
ganized.

There is no house of worship, not  
even a school house, anywhere in  
the community, so one of the first  
duties of the new church will be to  
erect a suitable house of worship.  
According to a recent survey of the  
community there are more than 35  
Baptists in the community who will  
ultimately become members of the  
new church. Mrs. Florence Ander-  
son and her sons, Mrs. Rhoda  
Christman and her family, and R.  
E. Bastleberry are some of the  
leaders in the new church. Pray  
that this church may do a splendid  
work in this community.

The church at Coldwater, Nesho-  
ba County, has voted to hold its  
annual revival meeting beginning  
the first Sunday in July. Rev. W.  
W. Kyzar was invited to do the

preaching in the meeting but was  
compelled to refuse the request on  
account of having already accepted  
all the meetings he could hold.

The church at Coffeetown was  
glad to have Dr. R. B. Gunter with  
it the third Sunday and preach at  
the morning hour. Mrs. Gunter was  
also a welcome visitor with him.  
He enlightened us on the financial  
situation of our work. His message  
was very instructive and encourag-  
ing. We are on our way out.

A recent letter from brother P.  
D. Savell, of Catchings, Miss., en-  
closed a tract that he had gotten  
out in which he discussed the man-  
ner, methods and preaching of some  
of our preachers of today. He seems  
to think that perhaps many of the  
modern preachers are not as strict  
in discipline and as close to the  
Bible in their preaching as were our  
fathers. Perhaps there is some  
room for complaint along these  
lines in some instances. Bro. Savell  
is a son of one of our former good  
gospel preachers, Rev. Hillen Sa-  
vell, who spent his life in Neshoba  
County and died there many years  
ago.

It is announced that Rev. Joseph  
Flowers, of Sumner, has been call-  
ed for full time to Moorhead Bap-  
tist Church. He serves Tillatoba  
Baptist Church in Yalobusha Coun-  
ty, and we regret to see him go  
from us.

Our sympathies go out to those  
flood sufferers up in the northeas-  
tern part of our state. The suffer-  
ing has been great among them.  
May the Lord bless and help them.  
Our people here are sending help  
to them.

Too many samples make it hard  
to decide. This is true with sampling  
preachers as well as sampling other  
things. The practice of trying out  
all, or nearly all, of the preachers  
in the country often leads to get-  
ting the wrong man. But that is a  
church's privilege.

### FORTY-FIRST AVENUE, MERIDIAN N. R. Stone

Perhaps some of you readers will  
be pleased to know that Forty-  
First Avenue has put up a heroic  
financial fight for the five months  
of my ministry; paying some \$250  
a month above expenses on accu-  
mulated and bonded debts, and Jan-  
uary 1st found us two months ahead  
with our obligations, so we are  
sending Dr. Gunter \$100, a New  
Year's gift for the Cooperative  
Program and facing the New Year  
with rejoicing.

Three things have contributed to  
this victory. First, we stopped soup  
drinking, sandwich selling, church  
bazaars, etc. Second, we began to  
"honor the Lord with the first  
fruits," recognizing that "the tithe  
is the Lord's"; and third, a very  
generous contribution from brother  
and sister Eugene Pine, faithful  
members of our church. It pays to  
honor God and his financial plan.

We start the New Year with a  
baptizing and think that it is the  
Lord's introduction to a real reviv-  
al. In fact, our church is in a  
spirit of rejoicing, but it is caused  
by having junked a worldly method  
of finance, and adopted the Bible

## Millions now enjoy this NEW FREEDOM FROM COLDS



### for FEWER Colds

At the first warning sneeze or nasal  
irritation, quick!—apply Vicks  
Va-tro-nol—just a few drops up  
each nostril. Its timely use helps to  
prevent many colds—and to throw  
off colds in their early stages.

### for SHORTER Colds

If a cold has already developed, use  
Vicks VapoRub, the mother's stand-  
by in treating colds. Just rubbed on  
at bedtime, VapoRub works through  
the night by stimulation and inhala-  
tion to help end a cold. No "dosing."

These twin aids for fewer and shorter colds give you the basic medi-  
cation of Vicks Plan for Better Control of Colds—clinically tested  
by physicians and proved in everyday home use by millions.

(Full details of this unique Plan in each Vicks package)

## VICKS PLAN FOR BETTER CONTROL OF COLDS

plan of the tithe which always re-  
sults in a blessing from God. How-  
ever, a revival is something else.  
It comes through blood redemption  
and spiritual regeneration, and this  
in turn is produced through pre-  
vailing prayer consecrated coopera-  
tion, Gospel preaching and Spirit  
quickening. The weapons of God  
and the Devil are in deadly conflict  
when souls are born from above.  
God's revival only comes when  
somebody goes into the shadows of  
the bloody sweat of Gethsemane;  
the sufferings, agony and death of  
Golgotha, the reality of an empty  
tomb, the victory of the risen  
Christ and glory of the coming  
King. When enough people turn  
from a pleasure-mad spirit, a de-  
lusive depression and grafting poli-  
ticians and with genuine repentance  
and confession turn to God in pur-  
poseful consecrated supplication,  
this day can realize and enjoy a  
visitation from God, in a real heav-  
en born revival. "So mote it be."

Blessings on the Record and all  
our Baptist interests.

### EDEN CHURCH

The W. M. U. of Eden church,  
Jasper County, met and elected the  
following officers for 1935:

President, Mrs. W. G. Kelly;  
Vice-President, Mrs. G. W. Ishee;  
Second Vice-President, Mrs. Candus  
Knight; Third Vice-President, Mrs.  
A. E. McWilliams; Secretary, Miss  
Odelia McWilliams; Mission Study  
Chairman, Mrs. Alice Bryant;  
Stewardship Chairman, Mrs. Gladys  
King; Personal Service Chairman,  
Mrs. R. G. McCarty; Librarian,  
Miss Fannie Musgrove; General  
Reporter, Miss Thelma Kelly; Sun-  
beam Leader, Mrs. W. G. Kelly; G.  
A. Leader, Mrs. Lee Ainsworth; R.  
A. Leader, Miss Adlea King; Y.  
W. A. Leader, Mrs. A. E. McWil-  
liams.

Our Sunbeam Band under the  
leadership of Mrs. W. G. Kelly was  
A-1 for the year of 1934. All our  
organizations are striving to reach  
the same point for 1935.

A farewell party was given by  
the G. A. girls in the home of Mrs.

## Book Briefs

RE-DISCOVERY OF THE SPIR-  
IT—W. O. Carver, \$1.53.

This volume contains the Norton  
Lectures of the Southern Baptist  
Theological Seminary, 1934. Short-  
ly after their delivery we were told  
by competent critics who heard  
them that the series was one of  
uncommon merit; the reading of  
the volume more than confirms this  
opinion and the ample reward to  
him who reads will be intellectual  
stimulus and spiritual power.

BIBLICAL BACKGROUNDS —  
J. McKee Adams, \$3.83.

This title accurately describes  
Dr. Adams' scholarly researches in  
Biblical lands. The book is authori-  
tative in every sense and is illus-  
trated with scores of pictures taken  
by the author, and further illumi-  
nated by maps drawn especially  
for this volume. This study will  
displace all other works in its field  
and will prove indispensable to the  
serious Bible student.

THE TEMPLE AND OTHER  
ESSAYS IN VERSE—Josiah Cru-  
dup, \$1.28.

A collection of essays in verse,  
the longest of which is THE TEM-  
PLE. The book would have been  
complete with only this one poem  
which carries one back to the days  
of the Temple which was visited  
by the Master, the Vision of the  
Master and the Judgment passed  
upon the Temple and its dwellers.  
This is a very beautiful bit of  
writing and the author has handled  
the subject in a masterful manner.

Order from the Baptist Book  
Store, Jackson, Miss.

Chester Murgrove in honor of Miss  
Carrah Lee Ruffin who has been  
a member of our G. A. for the last  
year and Miss Charity Ruffin who  
has worked with the Y. W. A.

Miss Thelma Kelly,  
General Reporter.



## Sunday School Lesson

Prepared by L. D. Posey

For Feb. 3, 1935

Subject: Peter's Restoration.

Golden Text: Lord, thou knowest all things; thou knowest that I love thee. John 21:17.

Lesson Scripture: John 21:11-19; For supplemental study, Mark 16:7; John 20:1-10.

Times and Places: Some where in Jerusalem, following the first day of our Lord's resurrection life; second, at the Sea of Galilee, some time during the forty days between the resurrection and ascension of Jesus.

### Introduction

In the lesson for this date, we face everything connected with the resurrection and appearances afterwards of our Lord. These things are so important to Christians, that nothing short of a good sized book, would furnish space for their proper consideration.

Despite the interest and importance of all of them, if we are to conform to the rules of Rhetoric, we must cull from among them what will help us to understand that which pertains to the subject assigned; namely, Peter's Restoration. Again I would urge teachers to stick to the subject as faithfully while teaching their classes, as most people want preachers to do, when preaching to their congregations. In writing these notes, it is hard to follow the advice I give to the teachers.

### The Lesson Studied

Peter's Denial of Christ was the dark spot in his Christian life. Most of us are ready to censure him severely. But after all, who among us is not guilty in some respects of the same crime as Peter's? In fact, most of us are more blameworthy than he was. His life was at stake, while with us, usually it is only for the gratification of some pleasure of the flesh, or, for favors at the hands of a gainsaying world. Peter learned his lesson well. Have we learned ours as he did his? He wept bitterly, and his after life bore testimony to the deep seated repentance that accompanied and followed his tears. The thing most needed, but apparently least wanted among church people now, is the old-fashioned mourners' bench. Prayers like that of Daniel recorded in the ninth chapter of his prophecy, need to go up from almost every home, church and political unit in and of America. In fact, repentance, such as that of Peter, is the only hope of our nation. Even that will not prevent the great tribulation now imminent to the world. Our repentance will not now change conditions in the remainder of the world.

Peter's repentance and restoration to his former fellowship with Jesus, was in line with God's established order of grace. Peter was reminded and convicted of his sin, by the look that Jesus gave him, and which led him to weep over that

sin. Since the coming of the Holy Spirit on the day of Pentecost, it is His prerogative to convict of sin, then after repentance, to restore the joys of salvation. But for Peter, it was that special message which he received from Jesus, that first brought hope and assurance to his troubled soul.

How Peter spent the time that Jesus was in the grave, we do not know; and it is useless to speculate. But from the facts before us, we know that he and John were in close touch with each other, and not far separated from the others of the apostles. Witness their going together to the sepulcher after the announcement of the resurrection.

Despite Peter's great sin, he kept close to the apostle who had staid closest to their Lord; a fine example for us. Consecrated Christian companionship, is one of the greatest helps to those of us who stumble. The Bible teaches that those who are strong should bear the infirmities of the weak. Are you strong enough in the Lord, for some weak brother to lean upon you for help? It is a serious mistake for Christians who sin flagrantly, to quit their churches, or otherwise go into hiding. Two evil results will likely follow: Further loss of Christian strength from lack of good environments, and stronger temptations to continue in sin. Better use good judgment, as Peter did, and stay in company with those who are in fellowship with the Lord. The efforts of the old-fashioned country churches to bring offenders back to the fold, were surely for the best. Many who might have been saved from a wasted life, have been lost to themselves and the cause of Christ, because that custom no longer prevails in most of our churches.

From Luke 24:34, and I Cor. 15:5, we learn that Jesus appeared to Peter sometime during the first day of His resurrection life. How those two who went to Emmaus, and with whom Jesus walked and talked, in His risen body, learned of that meeting, we do not know; neither do we know how Paul learned about it. From the language of Luke 24:34, and circumstances connected therewith, the strong inference is, that Peter was not present at that first meeting at night; and that the term "eleven" was used in a general, and not in a specific sense. True, we have always been taught that they were all there except Thomas. But what does the Word say? If Peter had been there, he surely would have testified that he had that day seen their risen Lord, and thereby the other apostles would have been prepared for the message from the visitors to Emmaus, and saved from the fright at the appearance of Jesus.

Where Peter and Jesus met, and the nature of the meeting, we do not know. Some things are too sacred to be communicated to the worldly, or to be seen by peeking human eyes. Evidently, that was such an instance.

But whatever may have passed before, the climax of Peter's restoration was reached on the banks of blue Galilee, that fine spring morning, when three times Jesus

asked Peter if he loved Him, and three times Peter replied in the affirmative, the last time with emotions from the deep of his soul, and three times Jesus commissioned Peter for his future work.

Some of the strongest friendships and sweetest fellowships have been between those who were estranged, but afterward re-united. Likewise some of God's most valiant servants have borne the scars of sin. One of the strongest and best preachers now living in Mississippi, was once excluded from the fellowship of his church.

Brother, whatever your sin may have been, confess it, and then get into the Lord's work in a great way as Peter did.

This writer has been falsely accused, maligned, and his motives impugned; but there was great joy under these conditions of knowing that Jesus knew the accusations were not true.

Teacher, someone in your class will ask, "Had Peter died before his restoration, would he have been lost?" Your answer should be, "No, because his sin only affected his fellowship with Jesus, and did not undo his regeneration." Further: God never lets one of His children die until He brings him to repentance. But where is the Christian that wants deliberately to sin, and suffer the horrors of it in this life, though he knows he will not die and go to hell? Surely no one would willingly thus treat a loving Savior.

### OLIVE BRANCH

The other day I was in Memphis and while there dropped in on Dr. Ben Cox and his noon prayer service. The song service had been completed and the prayer list was being gone through preparatory to the service that was to follow. Being recognized, Dr. Cox insisted that I bring the message to them, which I did, speaking a few moments to them from the words of the Master, "Come ye apart and rest a while." The interest was good, and after the services were concluded several of the hungry and needy were fed.

There is no way of estimating the good the Open Door Mission under the supervision of Dr. Cox is doing in the city of Memphis and the world. There the bread of life is broken to them who will have it and the physically hungry are fed as well.

The Open Door Mission fills a need that is very great and with more support financially would fill a greater need. The brethren everywhere would do well to remember Dr. Cox and his co-laborers when they pray.

It was back in my early ministry that I read of "Cox's Clearing House for Trouble," and many times I have been blest by the answer of prayers made by the workers at the noon services. Every move in the ministry, every victory in God's

To quickly allay skin irritations or hurts, depend on soothing



**Resinol**

## WHEN YOU TAKE A LAXATIVE

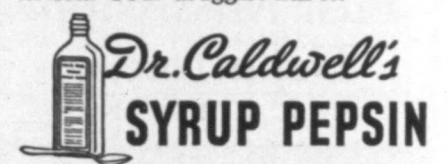
... use a spoon

It isn't what brand of laxative you take that's so important—it's the form. A liquid laxative can be taken in any required amount. If only a little is needed, you need never take a bit too much.

Doctors favor the easily measured liquid laxatives. Instead of any form that does not encourage variation from the fixed dose. A fixed dose may be an overdose for you—or your child.

Always remember this one thing about constipation: *the secret of any real relief is reduced dosage.*

Give the bowels only as much help as may be needed, and less help as the need grows less. You will find Dr. Caldwell's Syrup Pepsin an excellent aid in regulating the bowels. It contains senna and cascara (natural laxatives) and it will clear-up any bilious, sluggish condition without upset. Delightful taste, and pleasant action. Your druggist has it.



service on my part has had as the foundation, prayers, of which the noon prayer meeting has had no small part.

When in Memphis drop in to the Open Door Mission with a word of encouragement or a song of cheer. You will come away feeling better. If in need of prayer, and who isn't, the good workers of the mission and its great prayer league in connection with it, waits to pray with and for you.

Saw Dr. E. S. Stovall the other day. His health is better and he says he is ready to serve as the Lord leads. Any church without a pastor would do well to get in touch with him at 166 N. Main St., Memphis, Tenn.

We are having some splendid singing here at Olive Branch in our church services. Mrs. B. J. Chain is in charge and does it well.

Am attempting a mid-week prayer meeting here on Wednesday nights. Our home has been thrown open for use until farm weather. We hope to get into other homes, that all may be helped.

Rev. N. A. Spencer reports five additions to the church at Center Hill, east of Olive Branch, last Sunday.

Brother Spencer needs to be kept busy. If you need him reach him at Horn Lake, Miss.

Henry Rushing.

Do you lack PEP?  
Are you all in, tired and run down?

**WINTERSMITH'S TONIC**  
Will rid you of  
**MALARIA**

and build you up. Used for 65 years for Chills, Fever, Malaria and  
**A General Tonic**  
50c and \$1.00 At All Druggists



# UNTEMPERED MORTAR

Ezk. 13.

It was a dark time in Israel when the word of the Lord came unto Ezekiel saying, "Son of man prophesy against the prophets of Israel that prophesy." Notice the indictment brought against them, they were lying prophets, therefore it was sin at its worst. Think of it, preachers lying. And instead of feeding the flock they fed themselves. Ye have not gone up into the gaps, neither made up the hedge for the house of Israel to stand in the battle in the day of the Lord. Untempered Mortar, what a reflection to fail in bringing to light the sins of the people. Anything less than the whole truth declared is certainly daubing with Untempered Mortar. A half truth is the worst of lies. Think of a building being erected, daubed with untempered mortar. What would be the result to remain in such a building any length of time? It looks substantial, no danger there, surely nothing but peace and safety. What a responsibility upon the preacher, the false prophets had seduced the people saying, "Peace, peace," and there was no peace. The man of God came with "Thus saith the Lord." The people said, "The vision that he seeth is for many days to come." In fact they did not care to hear the truth as it came from God. Many today had rather not hear the truth, too well satisfied just going to church and not much said about sin, sermons sugar coated. It is treading on dangerous ground to have people think everything is all right, nothing matters, on the highway to Heaven, when at the same time on the road to hell. But Ezekiel carried the word as God delivered it to him and he did not compromise with sin. Is it not true that many are failing to go up into the gaps today? It's a reflection but some preachers are compromising, which thing is certain to be suffered for. And no doubt we are suffering some of it now, to overlook the poor and needy and those who sometime appear in poor raiment, and to boost those who spread their cocktail tables, play their bridge games and social card games, and many operate their places of business on God's holy day, selling destructive things, such as cards and dice, should anyone want to buy. That is they have them for sale; some of them sell strong drinks and desecrate the Sabbath in many vile ways. Seemingly everything is all right if they only come to church, that is so far as some preachers are concerned. Oh, some are weak, we must overlook such. Daubing with untempered mortar! I do not believe that its pleasing to God for a preacher to think his sermon displeasing to the congregation and at the end apologize. Thank God for a preacher I heard of a few years ago who condemned a swimming lake where no doubt much evil was taking place, as such places are the devil's playground, and where he uses numbers of church members to an advantage. He lost his church but he did not prophesy peace when there was no

peace. When they reap as they have sown and they will surely do so, they will realize the fact that there had been a man of God among them. Some can feel in sympathy with the old soldier of the cross, being grieved because of the same thing as he, when he said there are some walking among you that I have told you of before, and now tell you even weeping that they are the enemies of the cross of Christ. It's a reflection but some preachers are compromising today with the world.

There are those who are show-goers, enjoy smoking, and many other things of the world. Jesus said that which was highly esteemed among men was an abomination in the sight of God. It's impossible to express in words the influence it will have upon the child who has been taught different to see preachers partaking of such things, and also I heard a man say these words, that he did not have much confidence in one that did so. Any way what can be said of such? Just this, they show no difference between the holy and profane, the clean and unclean. Daubing with untempered mortar! If there is a people who should fight sin from every angle it is the preachers, being set as watchmen they have a tremendous responsibility. Worldly pleasure regardless of the kind has no proper place in a rightly directed Christian life whether they be preachers, deacons, or laymen.

H. C. Parker,  
Crosby.

—BR—

## LOTTIE MOON OFFERING

Inabelle G. Coleman, Richmond

—O—

The members of the Woman's Missionary Union of the Southern Baptist Convention have already practically exceeded their Christmas goal for gifts to the Lottie Moon Memorial Christmas Offering to foreign missions. Reports to date record \$148,000.00. The goal was only \$150,000.00.

Last year the aim was \$135,000.00 and the final amount received was approximately \$175,000.00.

The prospects for the final results of this year's gifts promise even a greater excess of the goal set than last year's records disclosed.

The Baptist Foreign Mission Board is profoundly grateful for this continuing loyalty on the part of the Baptist women of the South.

The six years of depression and retreat was stopped and an advance started last year by the women's special Lottie Moon Memorial Christmas Offering to foreign missions. From Christmas 1933 until the present there has been a steady increase in regular gifts to foreign missions. The annual report records \$220,000.00 more given to foreign missions in the year 1934 than in 1933.

Receipts from the Cooperative Program for 1934 show an increase in gifts to foreign missions of more than \$50,000.00 over the receipts from this source in 1933.

Without any deficit in current funds, the Foreign Mission Board begins the year 1935 with a cash balance in the bank.

# THESE PICTURES SHOW

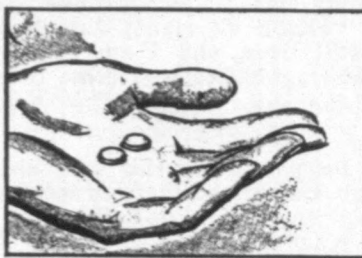
## Modern Three-Minute Way to Ease Sore Throat



1. Crush and stir 3 BAYER Aspirin Tablets in a third glass of water.



2. Gargle Thoroughly — throw your head way back, allowing a little to trickle down your throat. Do this twice. Do not rinse mouth.



3. If you have a cold, take 2 BAYER Aspirin Tablets. Drink full glass of water. Repeat if necessary, following directions in package.

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Here's a safe, modern and effective way to relieve sore throat. A way that eases the pain, rawness and irritation in as little as two or three minutes. Many doctors advise it and millions are following this way. Try it.

All you do is crush and stir 3 BAYER Aspirin Tablets in  $\frac{1}{3}$  glass of water and gargle with it twice—as pictured here. (If you have signs of a cold, take BAYER Aspirin and drink plenty of water.)

Get real BAYER Aspirin Tablets for this purpose. They disintegrate quickly and completely, making a gargle without irritating particles.

BAYER Aspirin prices have been decisively reduced, so there's no point now in accepting other than the real Bayer article you want.

NOW  
15¢



PRICES on Genuine Bayer Aspirin Radically Reduced on All Sizes

Southern Baptists have not only rallied in special love offerings and in regular, systematic giving from Sunday to Sunday during 1934, but they have also reduced the foreign mission debt considerably. They have reduced this debt by \$133,400.00 during the year 1934. At present the debt that stood above a million dollars a year ago is only \$924,500.00.

—BR—

## NEWS NOTES

—O—

Rev. S. V. Gullett who was seriously injured in an automobile wreck some months ago is apparently recovered, but the doctor suggests that he had better not enter active work just now. However he hopes to be back in the work now pretty soon. No one would know from outward appearances that he had ever been in a wreck. He has that same hearty handshake, and same friendly greeting that he has ever had. During his active ministry of about thirty years 8,000 have professed faith in Christ under his preaching, and 2,800 have been baptized at his hands. He was several years State Chaplain of our penitentiary, and during that time there was an unusual number of professions of faith in Christ.

Rev. J. W. T. Siler has resigned at Chalybeate, Providence and Ashland. He has been pastor of these churches for about three years, and has done fine work. We understand that he has been called to Merigold and will begin his work the first of February.

Rev. J. B. Gordon who was recently called to Palmer church (Tippah County) has moved up to two Sundays and is doing Adult Teaching in the community.

Rev. I. P. Randolph has been

called to Wallerville for one Sunday, but we understand that it will be an afternoon appointment as Bro. Randolph already has five churches.

Dr. Riser is preaching to crowded houses and has many out of town calls for special occasions, having preached the dedication sermon at the new church at Middleton, Tenn.

Programs are out announcing the annual Bible Conference at Ecru to be held about the middle of February. This is always an interesting occasion. The discussions are usually of a high order and large numbers attend. The local people are and have been very loyal to this meeting.

Rev. J. V. Kirkland is on to deliver the inspirational addresses this year. Bro. Kirkland had some wonderful experiences on his trip to the Baptist World Alliance and on his way home. We are expecting an extra good attendance this year.

C. S. Wales,  
Blue Mountain, Miss.

—BR—

Incredible have been the changes wrought in Turkey within the past decade. The old Arabic alphabet has been abolished, and the whole nation has been put to school. The fez, the veil and the harem have been swept away. The Koran was translated out of the sacred Arabic into the Turkish. Mustapha Kemal now decrees that titles must go. Turks hereafter will be simply "Mr.", "Mrs.", or "Miss." Reverends will have to go by plain "Mr." The wearing of clerical garb on the streets is prohibited. Greek and Armenian Patriarchs as well as Catholic priests and nuns are affected.—Ex.



## The Children's Circle

MRS. P. I. LIPSEY

My dear children:

I suspect that you are looking at the same things out of your window today that I am—an unbroken white covering on the ground as far as we can see, trees loaded with snow, green shrubs full of flowers of snow! But I imagine that you are feeling differently from the way I am about this very unusual happening. No, I don't want to go out of doors at all! I am thankful for the good warm gas fire I'm sitting before, but I am hearing you saying right now, "O Mother, just let me go out in the snow a little while!" And if you can get out, there won't be an "unbroken white covering," will there? Everybody who comes by will be bombarded with snowballs, and I'm thinking you'll get some hard hits yourselves. But it will be lots of fun, and by the time your hands are as red as your cheeks, maybe you'll find out how cold snow is, and will be willing to listen to your anxious mother, and go in where it is warm. There were some birds here this morning, hopping around on the snow with their feathers all fluffed out, and pecking at this and that. They are our birds, of course, but Dr. Lipsey had some trouble getting them to eat some bread he took out there for them, but it is gone now. Some boys went by just now that he thinks were going to catch some rabbits. I used to know some boys that did that, when there was a chance like this. Dear me, if I go on remembering things this way, I'll be fixing us some "snow cream" for supper, having plenty of snow, and enough cream for our family.

I got home yesterday afternoon from a visit to Magee, where I was with Julia Frances and her folks. She is very much interested in a new pastor's home, quite near her home, that the Baptists there are building for their new pastor, Bro. Parker. It was said that there are now three pastor's homes going up in Magee, the property of three churches.

I have a nice lot of puzzles from Mrs. Mayo, and am giving you one of them this week. The questions are all from the Bible, but the answers are girls' names. Work out this one and see if it is your name. I see one in the bunch whose answer-name is very familiar to me. Next week, I want to tell you of a plan Mrs. Mayo suggests that I think will be very interesting. Be sure to read about it, and go into it.

With love,  
Mrs. Lipsey.

Bible Study No. 4: Jan. 31st  
The Return to Canaan  
Gen. 45:16-28

The news that Joseph's brothers had come soon reached the palace of Pharaoh, and everybody was pleased, because Joseph had done so much for them, and Pharaoh said to him, "Be sure to tell your brothers, 'Put your grain on your asses and go on back to Canaan for your father, and take him and your families and come on back. I will give you the best of the land of Egypt, and you shall eat of the fat of the land. Don't forget that this is my order; take wagons from Egypt, and bring your father and your little ones and your wives. Never mind about your goods, for the best of the whole country is yours.'" The sons of Jacob accepted this order, and Joseph furnished them with wagons, as Pharaoh had given direction: he also gave them

food for the journey. To every man Joseph gave a change of clothes, but to Benjamin he gave \$200 and five changes of clothing. To his father also he sent presents, ten asses loaded with the good things of Egypt, and ten asses loaded with food for his father on the way. So Joseph sent his brothers away, and as they left, he said to them, "Be careful not to quarrel as you go." When they got to their father's house, it seems as if they were a little sudden telling him the good news they had. They said to him, "Joseph is yet alive, and is ruler of Egypt." The old man had not seen his son for 25 years. His heart sank, and he could not believe them. So then they told him all that Joseph had told them, and the word he had sent to his father, but it seems as if the actual wagons his son had sent had more effect than anything else. He felt stronger, and said, "That's all right; Joseph my son still lives, and I am going to see him again before I come to my end."

1. Do you think this talk about Joseph and his brothers is what we sometimes call gossip? Why not?
2. What did Pharaoh say to Joseph about it?
3. What did Joseph give his brothers?
4. Why did he make a difference between Benjamin's present and that of the other brothers?
5. What did he mean when he told them not to quarrel on the way?
6. Was not this finding his son Joseph a wonderful thing for the old man, Jacob, after all those long years?

Bible Puzzle from Mrs. Mayo

1. Of what tribe were the workers in the tabernacle?
2. Who was Samuel's father?
3. What great ruler came to Christ by night to know what he must do to be saved?
4. What prophetess was in the Temple when Christ was presented?

Grenada, Miss.,  
Jan. 17, 1935.

Dear Mrs. Lipsey:

I guess you think Jeannie Lipsey Club No. 14 has gone to sleep, as I am about two weeks late, but here I come: \$2.00 dues for January and February. I am wishing you, Bro. Cormier and all the little orphans a happy and prosperous New Year.

With love to all,  
Mary Nell Rayburn.

We are wishing you the same, Mary Nell. You saw from Bro. Cormier's letter last week that he is better, and the rest of us are getting on very well, with many causes of thankfulness to God.

Benton, Miss.,  
Jan. 22, 1935.

Dear Mrs. Lipsey:

I am a little girl eight years old, and have been reading the Baptist Record for some time, and enjoy the Children's Circle very much. I want to join the Jeannie Lipsey Club; will you please write me what to do? I would be so glad to help you in the club.

Yours little friend,  
Edna Kirk.

How fine that you want to join a Jeannie Lipsey Club, Edna! I am writing you a special letter, and hope soon to hear from you, that you have gotten up a club in Benton. You find some nice little friends on our children's page.

Wesson, Miss.,  
January 11, 1935.

Dearest Mrs. Lipsey:

Did you get the \$1.00 and 20c we sent you in December? I surely did have a merry Christmas. I got a ball, a box of stationery, cap and scarf, a game of authors, old maids, 3 dolls, one rubber doll, fountain pen, 5 handkerchiefs, a ball game, rubber panties and dresses and cap for the doll I got Christmas before last, and many other things.

The men are working on our new church. We have the foundation nearly finished. We think we will have a pretty church before long.

Many have taken the Record since Christmas. My little friends have taken it and they say they are going to write to you too.

I am enclosing \$1.00 (one dollar) for January dues, for the Jeannie Lipsey Club No. 3. I hope you will have a lot of new members to your club.

Lovingly yours,  
Abbie Miriam Clark.

P. S.—Maybe Laura and Canoy will write next time.

Don't let your little friends forget to write to our Circle Page, Abbie; maybe they would join your Jeannie L. Club, too. You surely got your share of Christmas gifts, and such a nice variety of them.

If you will look back in the Baptist Record three or four weeks ago, I think you will find on our page a mention of your sending the dues and the extra gift. I'm obliged for them and what you send in this letter.

FROM FAR CALIFORNIA

The Baptist Record is a very welcome visitor to our home each week and has been for many years. It has been my lot to be an exile from my native state for long years, first as a missionary to China, and now because my bronchial trouble makes it necessary for me to live in the mild climate of southern California. Through all these years The Record has kept me in close touch with the work of Mississippi Baptists. It has enabled me to rejoice with you in your victories and to sympathize and pray with you in your defeats and difficulties.

My heart has been made happy of late to see how our people are rallying under the leadership of Dr. Gunter and The Baptist Record to pay off their debts, save their good name, and go forward in faithful fulfillment of our Lord's great commission. Toward this end I feel that The Baptist Record has never been better than it is today.

I was very happy to read in last week's Record that Bro. A. F. Crittendon has accepted the call of the State Mission Board to act as Promotion Director. He is the man for the place. He and his wife are two of the finest people I met while I lived in Mississippi. I had the privilege of being a guest in their home for a week at Indianola while aiding them in a School of Missions. Their gracious hospitality and lovely Christian spirit make one of my very happiest memories. My sympathy and prayers shall follow them in this new field of endeavor.

### FRUIT TREES

Closing out three-year-old Apple Trees at 25 cents each. Three year old Pear Trees 50 cents. Fine stock of Wine Plum Trees. Finest Plums grown South. Price list free.

NEWTON NURSERIES  
NEWTON, MISS.

Through the columns of The Baptist Record I sense a new spirit—a spirit of renewed trust in Christ our Leader—a spirit of renewed courage that will lead to victory over past mistakes and present difficulties. May the Spirit of God lead on.

Affectionately yours,  
T. F. McCrea,  
969 Marshall Blvd.,  
San Bernardino, Calif.

PRAY! PRAY!! PRAY!!!

Brethren, let me first tell you my story and then you will understand why I urge you to pray.

A man, who has gone so far in sin that he seemed to be beyond the reach of Christ's love, had become so hardened that he himself said that he didn't believe there was a Christ, had become such a slave to drink that he could not break himself loose from its clutch and while under its influence was so desperate that his nearest friends and kinsmen were afraid to go about him. He has accepted Christ as his Savior.

It came about this way: His father died a few weeks ago, an old man of 94 years. I was called to preach his funeral and God led me to say a few things that seemed to touch the heart of this hardened son. But the crave for drink seized him again and, when he was drunk, he became very ill and suffered terribly for several days.

Last Saturday night his mother sent me a request to pray for her son. I prayed earnestly that God would heal this man and save him from a life of sin.

On Sunday morning I went to see him and talked with him for sometime. He told me how that liquor had made such a slave of him.

Yesterday evening I received a telephone call telling me that he wanted me and I went at once. When I reached the door the old mother clasped my hand and with tears streaming down her cheeks she said, "Preacher we are wanting prayer." I entered the room and this man, whom all had learned to fear, took me into his arms and amid weeping and laughter and shouting, told me that he was tired of the life of sin and had accepted Christ as his personal Savior. We knelt together and thanked God that another soul had found peace.

Now the battle lies ahead, for the devil doesn't give up so easily. And I am asking you to join me in prayer that he may be steadfast and unmovable.

Yours in Christ's work,  
C. F. Anglin,  
French Camp, Miss.

666

Liquid—Tablets

Salve — Nose Drops

CHECKS  
COLDS  
and  
FEVER

first day  
HEADACHES

in 30 minutes

"What Saith The Scripture"

Most vital subjects Scripturally considered. Excellent study course. Should be in every home.

Price 25 cents in silver.  
C. S. Wales, Blue Mountain, Miss.



## Baptist Training Union

Aim—Training in Church Membership

AUBER J. WILDS, General Secretary

Oxford, Miss.

:-:

Jackson, Miss.

### Monroe County Re-organizes

On Sunday afternoon, January 17th, representatives from the Monroe County churches met and started the re-organization of their associational B. T. U. work. Mr. Lawrence Smith was elected to the office of director and a committee was appointed to nominate the other officers and to set a time and place for the first regular meeting and to plan a program for it. This committee met and selected Becker as the place and February 10th as the time for the meeting. A good program was planned and things look good for a splendid take off of this good association. Monroe County was a few years ago the best working Associational B. Y. P. U. we had in Mississippi. Mr. Smith was at that time director and all feel that under his leadership this association can take first place again.

### Cleveland Has Conference For The B. Y. P. U.'s

For several days beginning January 6th the B. Y. P. U.'s of the Cleveland church met in conference with the state secretary and local leaders. The Juniors made theirs a study course meeting each afternoon at five o'clock, using their manual as the text book. The Intermediates and Seniors of the town group decided to lengthen theirs into a study course finishing after the state secretary was gone. The Senior union of college students met each afternoon for three days, for an hour, just for conference work. Dr. Ira D. Eavenson, the busy pastor, is vitally interested in his young people and is taking advantage of every opportunity to give them training in Church Membership.

### Notes of Interest in Southern B. T. U.

#### Re-arrangement of Bible Readings

Those of you who are in Senior and Adult unions have noticed the new arrangement for the daily Bible readings. The readings are all together for the quarter in the front of the quarterly, thus making it easier to keep up with.

#### Prayer List of Missionaries

Members are asked daily to pray for the missionaries suggested in the prayer list as given in the front of the quarterly. Our missionaries request above everything else that we hold them up in prayer to our Heavenly Father. All can do this.

#### Material For Story Hour

Special program material for the Story Hour is being prepared by Mrs. Agnes Kennedy Holmes of Nashville. Mrs. Holmes is leader of a story hour and is therefore eminently qualified in every way to do this work. These programs will be in the Monthly Baptist Training Union Magazine beginning with the May number.

### Officers Report Blanks

The Baptist Book Store will be able to supply all unions with blanks for each officer to be used in making monthly report to the union. There are enough in each package for each officer of one union to use for six months and the package sells for 10c. You can get these for Senior, Adult and Intermediate unions. The package for general officers contains enough to last for a year and also sells for 10c. A package for associational B. T. U. officers, enough for a year for 10c. Order from the Baptist Book Store, Box 530, Jackson, Mississippi.

### REPORTS FROM ASSOCIATIONAL DIRECTORS SHOWS SPLENDID PROGRESS BEING MADE IN OUR ASSOCIATIONAL B. T. U. WORK. ARE YOU CO-OPERATING?

### Union Associational B. T. U. Presents Program

Union Association, composed of Claiborne and Jefferson Counties, under the leadership of Director C. W. Thompson of Port Gibson holds interesting meeting with good program. The program follows:

Devotional, Mrs. McIntosh, Fayette.

Special Music, Fayette.

Business Session.

The Meaning of the Term B. T. U.

Suggestions for the Weekly Bible Drill, Pleasant Hill.

Special Music, Fayette.

The Hundred Thousand Club, Rev. Lee McGowen, Union Church.

Inspirational Address, Rev. White, Beech Grove.

The Port Gibson church promotes their training through five departments of their B. T. U., Adult Union, Mrs. W. P. Bobo; Senior Union, Helen Knighten; Intermediate Union, Miss Joe Mary Davis; Junior Union, Mrs. J. D. Hitt; Story Hour, Mrs. W. C. Thompson.

### Hickory Elects Miss Everett As Director

Miss Lula Everett was elected by the Hickory church to direct the work of their Baptist Training Union. Miss Everett is well qualified for this work having been in B. Y. P. U. work for a number of years. Her first step in enlargement of the work will be to add a B. A. U. to the union. They now have a Junior, Intermediate and Senior Union.

B. T. U. DIRECTORS AND B. Y. P. U. LEADERS CAN HELP VERY MATERIALLY IN MAKING JANUARY AND FEBRUARY COUNT AS SUCCESSFUL IN THE HUNDRED THOUSAND CLUB DRIVE. Have you given the play "The Way Out"? Order copies

(free) from Rev. Frank Tripp, St. Joseph, Mo.

### Leake County Associational B.T.U. Presents Helpful Program

The Leake County B. T. U. held its quarterly meeting with the Carthage church on the first Sunday in January at two in the afternoon. The program was interesting and helpful: presided over by Director R. W. Westcott.

Song Service and Prayer.

Devotional, Acts 1:6-11, Matt. 28:16-20, W. M. Adams.

Special Music, Edinburg.

Roll Call, Business and Announcements.

Name adopted for the General B. Y. P. U. Organization, P. E. Blalock.

Congregational Singing.

Junior Memory Work and Sword Drill.

Intermediate Sword Drill.

Missions at Home, Rev. P. D. Bragg.

My Personal Responsibility, Sam Pearson.

The Baptist Hundred Thousand Club, Rev. P. D. Bragg, substituting for Rev. A. A. Ward.

### Bay Springs Intermediates Make Splendid Progress

The Bay Springs Intermediates, reported by Corresponding Secretary Mary Elizabeth Ainsworth, is doing a splendid work under the leadership of Mrs. Annie O. Massey, Leader, and Mrs. E. G. James, Miss Cecile O'Brien, Mrs. Lora McRee and Mrs. W. O. Carter, sponsors. They have a P. W. O. Q. (Program without Quarterlies) banner and the group that gives a program without using the Quarterly in the meeting gets the banner. The union has its regular business meetings with a brief social period following where they play games and eat candy and such. On Thanksgiving the union carried baskets of eats and sang songs to the poor and unfortunate. The name of the union is Chlorine Horn, in honor of a very dear girl and active member of the union who has been called to live with Jesus. The union has set the standard as their goal and expect to maintain it for all of 1935.

### THE FIRST BAPTIST CHURCH AT ARTESIA DEDICATED

All-day services on January 13th with former pastor O. P. Breland delivering the dedicatory sermon, using this subject: Building the Church on the Rock Jesus Christ. Bro. J. H. Newton, the founder and organizer, offered the dedicatory prayer. Messages were read from Bro. C. T. Clark of Mashulaville, a former pastor, Dr. R. B. Gunter, and Dr. Wright of West Point. The morning offering was for missions.

In the afternoon brother J. H. Newton substituted for Dr. J. D. Ray of Starkville. His timely message on the Duty of the Church to the Community was received with joy. Then the notes and mortgage were burned with an appropriate ceremony. Joel Smith, the only signer present, and Miss Frances Gillespie, treasurer of the building fund, taking part with the pastor, R. M. Lewis. The choir sung the hymn,

"Tread Softly. Dr. J. D. Franks of Columbus First Church, brought a beautiful message on Ye are Debtors to the World, showing Christians their obligation as leaders in their communities.

The evening service was a short message by the pastor on the Blood Covenant. The congregation then sang "Break Thou the Bread of Life." The communion service followed.

There were good crowds for all three services, including visitors from Columbus, Goodman, Tupelo and Crawford. The Methodist people contributed greatly to the song service. This was a happy day for our Artesia Baptists. We feel now our hands are loosened so we can render a greater service for our Master.

—Reporter.

### CHIPS

"O, bring the flowers while we live,  
Some blossoms ere we die;  
And let their beauty gladness give,  
And their fragrance, joy supply.

The little things of life we see,  
Greatly affect our happiness;  
We can be loved; or hated be,  
For thoughts that deeds express.

A message brief a smile transmits,  
And a pressure of the hand  
A language speaks, whose meaning fits,  
And friends will 'understand.'

A saddened heart may comfort need,  
From a fellow-traveler;  
And God perhaps, through us, decreed  
This blessing to confer.

Too oft we wait 'till friends are dead  
Before we speak the word  
That long ago, we should have said,  
And living ears have heard.

Then let us not forget to greet  
Our friends along the way;  
And give flowers, fresh and sweet,  
To loving hearts today!"

Would not the world be more happy,  
With less epitaphy and more taffy?

Cheer me with pleasant words  
While I live. I cannot read what you  
may inscribe upon my tombstone.

C. M. Sherrouse,  
Biloxi, Miss.

Restaurant orchestras in Boston are so versatile they play anything a diner may request. Recently a patron was asked what he would like the orchestra to play.

"If it is agreeable to everybody else," said the diner, "I wish they would play checkers till I finish my dinner."—Ex.

### FROM GIRL TO WOMAN



Mrs. W. P. Gillespie of 11 Glendale Place, N. W., Atlanta, Ga., said: "Some days I would become melancholy and dizziness and headaches were frequent. I did not know what a normal night's rest was and I dreaded mealtime. I took Dr. Pierce's Favorite Prescription and after the second bottle my health was back to normal and I felt fine again." All druggists. Write to Dr. Pierce's Clinic, Buffalo, N. Y., for free medical advice.



## ROGER WILLIAMS—AMERICA'S FIRST BAPTIST

By  
Prof. Reuben E. E. Harkness, Ph. D.  
President of the American Baptist  
Historical Society

Perhaps no character of modern times has received more attention from students of history and inspired more respect and genuine appreciation than has Roger Williams, who founded the city of Providence, the first settlement in what is now the State of Rhode Island in 1636.

Coming to the Massachusetts Bay Colony early in the year 1631 he almost immediately set forth his principle of the separation of Church and State by his declaration that the magistrate had nothing to do with "the first table of the law," by which was meant the first four of the ten commandments. These, according to the thought of the time, had to do with religion, or man's relationship to God, and Williams was asserting that no State or government or officer of the law could interfere in matters of religion. Man must have complete freedom of conscience and must have the right to worship as he chose. He was the first person in the American colonies so to teach.

But his position brought him into difficulty at once. He was compelled to leave Boston and went to a little town called Salem to preach in the church there. But the officers of the government in Boston objected to his preaching anywhere in the colony. He then went to Plymouth, among the Pilgrim fathers who had come to America in 1620, but he found it difficult to get along with them and returned to Salem. Finally the government had him arrested and brought to trial in July 1635, and in October of that year he was sentenced to banishment.

However, because of his illness he was permitted to remain at his home in Salem provided he did not teach this doctrine of separation of Church and State. But Roger Williams could not be silent and in January, 1636, the authorities sent officers to his home to seize him, but he, receiving word of their coming, fled from the colony and in the spring of that year established the city of Providence, giving it that name because, as he said, he wanted it to be a haven of rest for all those in trouble for conscience's sake.

The people of his own day could not understand him. They thought he had lost all reason. George Fox said he was "like a wild Ishmael, his hand against every man." Others called him the New England Firebrand. Some said he had a wind-mill in his head. Mr. Bradford, Governor of the Pilgrim Fathers said he did not have good judgment and was deficient in logic. So they feared him and his policies and believed that his views would wreck society, if they were established. When Rhode Island was founded and people began to gather there, the leaders of Massachusetts dreaded it, looking upon it as a center of anarchy and the

dwelling place of heretics and criminals.

But since within the past few years his writings have been studied by students of history, Roger Williams has been looked upon as one of the great political and religious leaders of all time. As a statesman working almost alone he formed a new colony based upon principles hitherto unrecognized. As a religious man he saw distinctly the spiritual teachings of Christianity—that what God desired was love, goodwill, charity, helpfulness in the spirit of Jesus.

Those who have studied his life and writings have been amazed at the tolerance and kindness of the man under all circumstances, the breadth of his mind, the number and variety of his interests, the extent of his achievements, his insight into puzzling problems, and his ability to steer a straight course through all the maze of conflicting political and religious shibboleths, creeds and doctrines toward the erection of a new social structure in which human worth would stand supreme.

Vernon L. Parrington in his book, *Main Currents in American Thought* says of him, "He lived and dreamed in a future he was not to see, impatient to bring men to heaven they were unready for . . . A humane and liberal spirit, he was groping for a social order more generous than any theocracy—that should satisfy the aspirations of men for a Catholic fellowship, greater than sect or church, village or nation, embracing all races and creeds, bringing together the sun-dared societies of men in a common spirit of good-will."

" . . . he was a rebel against all the stupidities that interposed a barrier betwixt men and the fellowship of their dreams."

And of him Edward Eggleston wrote in *The Beginners of a Nation*: "In a generation of creed-builders which detested schism he became an individualist in thought, an altruist in spirit, secularist in governmental theory, he was the herald of a time yet more modern than this laggard age of ours. If ever a soul saw a clear-shining inward light not to be dimmed by prejudices or obscured by the deft logic of a disputatious age, it was the soul of Williams. . . . His conclusions belong to ages yet to come."

And James Ernst in his *Biography, Roger Williams, New England Firebrand*, pays this tribute: "Babbler though he was to his own time, his prophetic voice and the doctrines of the rights and liberties of man have since re-echoed round the world and revolutionized society."

This man the American Baptist Historical Society plans to honor by tercentenary celebrations of his assertion of these principles of freedom of conscience and separation of Church and State in the years 1635 and 1636. For these and the doctrine of salvation through faith in Jesus alone are primary Baptist principles and Roger Williams was the first Baptist to declare them upon the American continent. To no other man is more

credit due for the religious liberty this land today enjoys.

Plans for the recognition of the achievements of this great leader in political and religious thought are being projected to be participated in by Baptists throughout the United States and Canada during the years 1935-1936. Celebrations will be continent wide, sponsored by the American Baptist Historical Society in cooperation with the Canadian, National, Northern and Southern Conventions as well as local associations.

Though all plans have not yet reached maturity, it is expected that the first celebration will be held in June, 1935, on the campus of Crozer Theological Seminary, the headquarters of the Historical Society. Baptist leaders of national and international recognition will be the speakers and a dramalogue setting forth the historical significance of these principles first enunciated by Williams will be presented. In the autumn it is hoped that the State Conventions may arrange anniversary meetings of educational and inspirational character, and the gatherings of the great national conventions in 1936 will offer a fitting opportunity for celebrations of climactic importance and value.

These general proposals leave abundant room for more detailed and special observances. It is hoped that sometime during the two year period a Roger Williams Day may be observed in the churches. Material appropriate for such use will be prepared and historical

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studies setting forth the contributions made by Roger Williams to political, social and religious life will be published.

## INTERESTING PUBLICATIONS OF THE BAPTIST WORLD ALLIANCE

The "green folder" of the Baptist World Alliance showing the distribution and organization of Baptists throughout the world with statistics regarding members, Sunday scholars, etc., published in the first week of January of each year, can be obtained gratis and post free on application to the General Secretary of the Alliance (Dr. Rushbrooke), 4, Southampton Row, London, W. C. I.

The "blue folder" of the Baptist World Alliance giving the names and mailing addresses of officers of the Alliance and of the Baptist Conventions and Unions throughout the world can be similarly obtained. It is revised to the close of 1934.

By the kindness of Mr. and Mrs. John Nuveen, of Chicago, the Official Report of the Berlin Congress has been placed in the libraries of Baptist seminaries throughout the world.

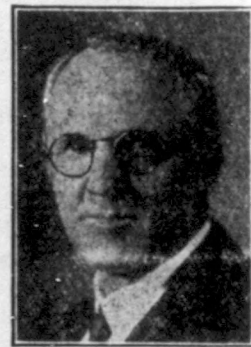


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# QUESTION ASKED A FOREIGN MISSIONARY ON FURLOUGH

Why do you Missionaries not Wait Until the People in Heathen Lands are Civilized, and then you will not have to Undergo so many Inconveniences, Hardships and Dangers?

This question was asked by a well-dressed young man who appeared to be of more than average intelligence. It was surprising that anyone of his class did not realize that Christianity precedes civilization as we know it—such as he had in mind. He had heard us tell of conditions in Manchuria, in China and other parts of the Far East where Christ is still unknown to so many millions. Another question in this connection was: "How can you expect the heathen to do other than murder you when constantly trying to force them to become Christians?" It is appalling that there are still many in America who do not know the purpose and work of the foreign missionary, nor the attitude of the people toward him. This is because so many who claim to be Christians neither read our mission journals nor their denominational papers.

As every well-informed person knows, the missionaries do not seek to force Christianity on anyone. They are most kind, sympathetic and helpful toward the people among whom they live, more so than the most considerate of those among whom they labor. It is true that many more missionaries lose their lives than foreign merchants or consular representatives. The writer recalls that three years ago there were forty-eight Protestant and Catholic missionaries in the hands of bandits and communists in Manchuria and China proper. A number of these were never released, but lost their lives.

It must be remembered, however, that missionaries go into the isolated, interior places, living among the people in the most dangerous regions, while foreign merchants and representatives of foreign governments dwell in the cities, mostly port cities, where they are usually under protection of Chinese or foreign troops. These foreigners do not go back into the interior as much as the missionaries, yet it is in such places that the missionaries are needed most. They lose their lives, however, not because they are preaching the gospel but because they are foreigners.

In much of China there is hatred of all foreigners, not because they are Christians, but because some foreign governments have not dealt with China as Christian nations should, but have taken from her practically every port city of importance. One forced opium upon China. Others have frequently taken advantage of a defenseless nation. The writer has done famine and mission work of many kinds in various parts of China over twenty-four years, but does not recall a single instance of a Chinese really objecting to his message, or ever taking issue with him when teaching or preaching Christianity.

If we waited until China in gen-

eral and Manchuria in Particular are free of banditry and other such conditions, little mission work would be done in this generation. It would be a long time indeed before the Chinese enjoyed that fulness of life which comes to all who know Christ. Suppose the early missionaries had failed to carry Christianity to our barbarian forefathers in Europe because it was a dangerous proposition.

The fine young couple, Rev. and Mrs. John C. Stam, who recently lost their lives in China, were murdered not because they were ambassadors of Jesus Christ, but, we understand, the murder was committed by Chinese communists in order to embarrass the Chinese Central Government. Just as many missionaries lost their lives in China during the Boxer uprisings of 1900 because certain governments were planning to partition out China among themselves, and thousands of Chinese Christians were also murdered at the time; so at the present missionaries and native Christians sometimes become the victims of elements not necessarily hostile to Christianity.

But when missionaries go into countries where Christ is not known there is always danger to their lives, and this they know well before going out. Whether death comes directly for Christ's sake, as it has come to so many over the Christian centuries, or from other circumstances, death of the martyrs remains the seed of the church. It usually follows that where blood was most freely and fully spilt for Christ there one finds later greater fruits of the gospel. During the Boxer troubles more missionaries were murdered in Shantung Province than in any other part of China. The past few years we now find in that Province the beginning and the power of the greatest revival known in China.

While doing famine relief work in Shantung Province we enjoyed the fellowship of the well-known Presbyterian missionary, Dr. Charles E. Scott, father of Miss Elizabeth Scott, who became the wife of the young China Inland Mission representative, John C. Stam. These two young missionaries were cultured and well-trained for their work. They were taken by brigands at or near Tsingteh, their mission station when the whole city was raided and looted by lawless bands, the two lone missionaries being forced to many indignities and then murdered. But they had counted the cost before going to their field of labor, as do all of us.

The young couple had with them their three months' old baby. For a while after their death nothing was known of the baby's fate. Even the most desperate characters are sometimes touched by the beauty and simplicity of a child. Many times our little ones gave us entrance into villages and homes down in Shantung Province, where we labored before going up into Manchuria. A Chinese pastor found baby Helen Priscilla Stam, crying and hungry, in a deserted house, where, apparently, she had been left unharmed by her captors. Tender Chinese Christian hands harbored

the infant in a rice-straw basket, we are told, until it could be carried a long distance to safety. Chinese mothers nursed and nurtured the baby along the way.

"That the young mother's last thoughts were of her baby was seen in the reported discovery of clean extra napkins, and ten dollars wrapped in the baby's clothes," writes some. We are reminded that surely God has some very special purpose in preserving the life of this little one. The execution of these fine devoted missionaries by the sword in the ancient Chinese manner is indeed a startling, solemn reminder of the execution and beheading of Christians in the first century, says the Sunday School Times. We are told that Chinese Christians did all in their power to save the lives of their beloved missionaries, kneeling before the executioners and probably offering their own lives instead, but to no avail.

They knew there was danger, and so wrote young Stam to his father. He was not afraid, but in the letter quoted a poem written on the death of a fellow missionary who had been captured by bandits who asked him if he was afraid and replied "No!" Here is one verse of the poem:

"Afraid? Of what?  
To feel the spirit's glad release?  
To pass from pain to perfect peace,  
The strife and strain of life to cease?"

Afraid?—Of that?"  
Mrs. Stam frequently wrote poems. During the night preceding their execution she and her husband were tightly bound with cords and forced to stand in that position all night before their execution. This is one of the poems Mrs. Stam had written before their death:

"I'm standing, Lord.  
There is a mist that blinds my sight.  
Steep jagged rocks, front, left and right,  
Lower, dim, gigantic, in the night.  
Where is the way?"

"I'm standing, Lord.  
The black rock hems me in behind.  
Above my head a moaning wind  
Chills and oppresses heart and mind.  
I am afraid!"

"I'm standing, Lord.  
The rock is hard beneath my feet.  
I nearly slipped, Lord, on the sleet.  
So weary, Lord, and where a seat?  
Still must I stand?"

"He answered me, and on His face  
A look ineffable of grace,  
Of perfect, understanding love,  
Which all my murmuring did remove."

"I'm standing, Lord,  
Since Thou hast spoken, Lord, I see  
Thou hast beset: these rocks are Thee;  
And, since Thy love encloses me,  
I stand and sing!"

The tragedy of Southern Baptists is the disappointment experienced by so many who would go to for-

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eign fields, willing to endure ANYTHING for their Lord and the salvation of the lost. We understand that recently the names of nearly a hundred were stricken from the lists of those registered with our Foreign Mission Board who had applied to be sent out—splendid, consecrated men and women who prepared themselves; then waited. Now they have past the age limit and are too far advanced in years, even if the Board had the money to send them. (Shall others be denied?) Yet Southern Baptists could in a week wipe the entire debt from their foreign work and save enough in interest to send scores now waiting, if they only wanted to. Baptists call themselves a "peculiar" people. We must seem peculiar indeed to our God, calling ourselves missionary, and claiming that we best interpret God's purposes; yet failing to carry them out.

Charles A. Leonard, Sr.  
1201 Hillsboro St.,  
Raleigh, N. C.

—BR—  
**WALTHAM ASSOCIATIONAL  
B. T. U. PROGRAM  
JAN. 27, 1935  
New Zion Church**

- 2:00 P. M.—Song service and prayer.
- 2:20—Devotional—W. C. McGill.
- 2:30—Special Music by New Zion Choir.
- 2:40—What the New Term B. T. U. Means—Miss Eugenia Frazier.
- 2:50—The 100,000 Club — H. A. Scott.
- 3:00—Vocal Solo — Alice Faye Lee.
- 3:05—Calendar of Activities and Emphasis—Mrs. Byrd Martin.
- 3:15—Some Characteristics of a Baptist Church—Jas. A. Bryant.

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### BAPTIST FELLOWSHIP IN VARIOUS LANDS

By Dr. J. H. Rushbrooke, M.A.

General Secretary,

Baptist World Alliance

Australian Airmail Carries Baptist Greetings.

The direct air mail service between London and Australia was inaugurated on Saturday, Dec. 8th, 1934. The first mail plane carried a letter of greeting forwarded by Dr. Rushbrooke on behalf of the World Alliance to the Baptists of the Dominion and addressed to Mr. J. A. Packer of Sydney, Vice-President of the Alliance and editor of the "Australian Baptist."

Ex-President John MacNeill.

Dr. John MacNeill is steadily gaining strength. He will have to go carefully for some months to come, but there is every indication that in due time his strength will be fully restored. His absence from the Congress in Berlin represented the heaviest, and almost the only, disappointment on that great occasion, and his friends in all countries will rejoice in the news of his improvement.

Baptist World Congress:

Official Report.

The Official Report of the Berlin Congress, edited by the General Secretary of the Alliance, contains the full text of speeches in the plenary sessions, full reports of the five special commissions, the minutes of the Congress, the list of non-German delegates, text of the resolutions and the declaration by the Reichsbischof, etc., with portraits of the officers and the German committee.

A copy will be sent post-free on receipt of a money order for two and a half dollars sent to the Baptist Book Store, Jackson, Miss.

Dr. T. G. Dunning.

Dr. T. G. Dunning, the Chairman of the Young People's Committee of the Baptist World Alliance, has completed a brief tour of the United States and Canada. He had a busy time delivering thirty-six speeches in twenty-seven days, three of which were broadcast. He received a warm welcome at the Young People's Conference at Memphis, and on many other occasions. Among other groups that he addressed were the students of the Southern Baptist Seminary at Louisville and of the McMaster University at Hamilton.

Dr. Dunning rendered great service at the Berlin Congress and at the Woltersdorf Young People's Conference which followed it; and this journey to America in September and October has made him widely known to Baptists west of the Atlantic. Such visits are of great value in strengthening the sense of world brotherhood.

Death of a German Baptist Leader.

It was startling to receive a note on the 3rd of December that the Rev. F. Fuellbrandt, of Berlin, had passed away shortly after attaining his fiftieth year. He was a man of great energy, and had devoted his powers in recent years to the development of Baptist deaconess' work in Germany. The acquisition of the premises in Dahlem, which were visited during the Berlin Congress by many foreign delegates,

represented his last great achievement.

The son of a German pastor living in Russia, Friedrich Fuellbrandt was familiar with conditions in that country. He prepared an address on the subject for the Berlin Congress, but was already then so ill that it had to be read by his brother, the Rev. Carl Fuellbrandt of Vienna. It is printed in full in the Official Report of the Congress. Baptist Advance in Rumania.

The statistics of Baptist strength in Rumania at the close of 1934 are extremely interesting. Church membership has advanced during the year from 52,477 to 58,480, an increase of over 10 per cent. The proportionate increase in Sunday school membership is still greater. I hear too that the work of the Seminary, carried on with the assistance of the Foreign Mission Board of the Southern Baptist Convention, is prospering. Dr. Everett Gill, who had been in the country for some time as European representative of the Foreign Mission Board, returns to the United States in January for a six months' furlough.

The Rev. Robert Drews of Poland.

A few weeks ago the retirement of this beloved pastor after fifty years in the ministry was announced. I am glad to learn that although he has given up his pastoral responsibility, he has felt able to accede to the earnest request of his brethren that he should retain the office of President of the German-speaking Baptist Union in Poland. Russian Baptists at

Harbin, Manchuria.

An appeal for assistance in erecting a Russian Baptist church in Harbin, Manchuria (or Manchukuo) signed by the pastor, V. M. Leontyeff, the Chairman of the Building Committee, R. Ewert, the Secretary and Treasurer, P. M. Blinoff, and others, has been sent out to various countries. I believe this effort to be worthy of support; and when the matter was mentioned to the Executive Committee of the Baptist World Alliance the members felt that, though the Alliance itself has no funds for such a purpose (and indeed the support of any church building fund lies quite outside its province), it would not be improper in the exceptional circumstances of this group of refugees to commend their effort and to express good wishes for its success. Contributions may be sent to Mr. P. M. Blinoff, P. O. Box 2, Harbin, Manchou-Ti-Kou.

Young Baptists of Burma.

Dr. U Hla Bu has been recently returned to Burma from England, and taken up the teaching of philosophy and logic at Judson College. Dr. U Hla Bu while studying in England gained his Ph.D. His personality has made a fine impression in London. Another young representative of the Baptists in Burma is Saw Chit Maung, B.A., B.D., who captivated the World Congress at Berlin.

"Did you hear about the Scotchman who went to have a profile picture?" "No."

"He had only one side of his suit pressed."—Ex.

### B. S. U. Department

Delta State Teachers College

The Baptist Student Union's Council met in the home of Dr. and Mrs. I. D. Eavenson, Saturday afternoon, January 5, for the regular business session. Miss Georgia Lee Tatum, Sunday school teacher, Dr. and Mrs. I. D. Eavenson, Miss Marion Anding, president, Melbourne Miller, second vice-president, Margaret Bennett, first vice-president, Mary Dell Burford, third vice-president, Rosamond Lockett, corresponding secretary and reporter, Hazel Tyler, secretary, Lillian Mack, S. S. representative, Inez Calloway, B. T. U. representative, and Katherine Rae, president S. S. were the members present. Refreshments were served by Mrs. Eavenson as the discussions on business matters took place.

Dr. Eavenson, pastor, discussed the budget system in the Sunday school. Miss Marion Anding read "The Tapestry Weavers," and reports of the B. S. U. Night at home during the holiday were given by Mary Dell Buford and Melbourne Miller. It was agreed to publish weekly or bi-monthly on the campus a Baptist student newspaper.

It was our privilege to have on our campus for conference during the past week, Mr. Auber J. Wilds, who conducted conferences in the lecture room of Dr. Carey D. Dobbs, Chinese Mission Sunday school teacher. D. S. T. C. B. S. U. was very glad to receive Mr. Wilds and welcome him to our campus. Each person attending the conference felt a great benefit from the knowledge in B. T. U. training acquired under Mr. Wilds' instructions.

The B. T. U. of the Delta State Teachers College and the Baptist Church of Cleveland elected officers for the New Year Sunday, Jan. 6. Mr. Otis Ballard, a true and sincere worker, was elected president. Another energetic and purposeful worker, Mr. Melbourne Miller, was elected vice-president. Miss Countess Berry will fill the office of secretary, and Miss Lottie Greenlee and Mr. Hamblin will serve as group leaders. Miss Margaret Bennett continues in her place as pianist. The B. T. U. is very fortunate to have Mr. W. E. Farr as its chorister. Miss Katherine Rae was elected Daily Bible Reader leader, and Mr. and Mrs. Ed. Green were named for sponsors.

The B. T. U. has a good regular attendance, and it is hoped to increase interest and spirit by having sponsors.

Rosamond Lockett,  
Cor. Secty. and Reporter,  
B.S.U. of D.S.T.C.

Clarke College B. S. U.

The B. S. U. at Clarke College has done some very efficient work in the past months. The majority of the officers have responded very heartily to their particular duties. We have had one study course this year and are planning to have another one before school is out.

## Help Kidneys

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Your Kidneys contain 9 million tiny tubes or filters which may be endangered by neglect or drastic, irritating drugs. Be careful. If functional Kidney or Bladder disorders make you suffer from Getting Up Nights, Nervousness, Loss of Pep, Leg Pains, Rheumatic Pains, Dizziness, Circles Under Eyes, Neuralgia, Acidity, Burning, Smarting or Itching, you don't need to take chances. All druggists now have the most modern advanced treatment for these troubles—a Doctor's prescription called Cystex (Siss-Tex). Works fast—safe and sure. In 48 hours it must bring new vitality and is guaranteed to make you feel 10 years younger in one week or money back on return of empty package. Cystex costs only 3c a dose at druggists and the guarantee protects you.

Seven of our number attended the Southwide B. S. U. Conference at Memphis in October. We owe much to our beloved pastor at the Newton Baptist Church, Rev. C. Z. Holland, who has cooperated with us in all of our work.

We are very grateful to Rev. J. E. Wills, Bible and Language teacher. He suggested to us that we begin a new movement on the campus in order to remove some of the questionable things. This movement was that we get several books circulated among the members of the student body. We have started the reading of some books in the past few days and the plan seems to be very effective. Some of the books are: "The Silver Trumpet," by Ingle, "The Witness," by Grace Livingston Hill, and "I Dare You," by William H. Danforth, which consists of the very best literature.

We are looking forward to our B. S. U. banquet in March, at which service the new officers for the remaining part of this year and for next year will be installed.

We pray that Christ might truly be magnified on our campus by the lives that we live.

### TITHING BULLETINS OFFERED AT A SAVING

At least \$5 a week can be saved by any church that customarily uses a four page bulletin each week. The Layman Company, the tithing organization at 730 Rush Street, Chicago, offers this saving when using their four page bulletin. Two pages are printed with a stewardship message, and 2 pages are left blank for local announcements. The company suggests that churches conduct a five weeks' or 10 weeks' course of tithe education by using its bulletins, which are offered at a nominal sum. It offers a sample set containing 32 different tithing tracts at 20 cents. Please mention the Baptist Record, also give your denomination.

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